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BY THE

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Elrington and Bosworth Professor of Anglo-Saxon in the University of Cambridge

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An Anglo-Saxon Martyrology, edited from the 4 MSS. by Dr. G. Herzfeld.
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Jan. 1890. With this go out, 1. for the Original Series 1889,—in lieu of a third Text, which the Society could not afford—Two Reprints,—those of Nos. 16 and 26 in the Original Series: 16. *The Booke of Quinte Essence*, ed. F. J. Furnivall, 1866, and 26. *Religious Pieces in Prose and Verse* from R. Thornton's MS. at Lincoln, ed. Rev. G. Perry, 1867, revised by him and Dr. Furnivall; 2. to those members who have paid the 1890 subscription, α. the first Text of the Original Series for 1889, No. 94, *Aelfric's Metrical Lives of Saints*, Part III, ed. Prof. Skeat; β. the Society's Extra Series Texts for 1890, LVII. Caxton's *Encydos*, 1490, collated with its French original, ed. M. T. Culley and F. J. Furnivall, and LVIII. Caxton's unique *Blanchardyn and Eglantine*, 1484, ed. Dr. Leon Kellner, with a most important Introduction by the Editor on Caxton's Syntax and Style.

The other Original Series Text or Texts for 1890 will be such one or two as the Society can afford, of Dr. C. Horstmann's 'Capgrave's *Life of St. Katherine*,' Dr. Buelbring's 'Earliest Complete English *Prose Psalter*,' which have been long in type, and Mr. Gollancz's re-edited *Exeter-Book*—Anglo-Saxon Poems from the unique MS. in Exeter Cathedral—Part I, the Text, with a modern englishing. In 1890 will also, no doubt, be ready, the two concluding Parts VI and VII of the *Cursor Mundi*, by Dr. Haenisch, Dr. Kaluza, and Dr. Hupe, with Forewords by the editor, Dr. Richard Morris; also Miss Mary Bateson's editions of Trivet's *French Chronicle*, englished ab. 1440, and George Ashby's *Poems*, c. 1460-70. Some of these will form the issues for 1891 and 1892. Members are therefore asked to send Advance Subscriptions, in 1890 for 1891 and 1892, in order that the 1891-2 books may be issued to them as soon as the editions are finished. The Society's experience has shown that Editors must be taken when they are in the humour for work. All real Students and furtherers of the Society's purpose will be ready to push-on the issue of Texts. Those Members who care only a guinea a year (or can afford only that sum) for the history of our language and our nation's thought, will not be hurt by those who do, getting their books in advance; on the contrary, they will be benefited, as each successive year's work will then be ready for issue on New Year's Day. Lists of other Works in preparation for the Society are on the last page of the Cover and the first of this inside quarter-sheet; and Members are asked to realise the fact that the Society has now 50 years' work on its Lists,—at its present rate of production,—and that there is from 100 to 200 more years' work to come after that. The year 2100 will not see finished all the Texts that the Society ought to print.

For the Extra Series of 1891, Part III of *Guy of Warwick*, ed. Prof. Zupitza, is ready, and Mr. Donald's edition of the prose Romance of *Melusine*, ab. 1500 A.D., and Prof. Ingram's, of the first englishing of Thomas a Kempis's *De Imitatione Christe*, ab. 1430-40, are also in type. It will therefore be necessary to ask Members for advance Subscriptions, in order that the Books for 1891 and 1892 may be issued when they are ready in 1890. During 1890 the Extra Series books for 1892 are almost sure to be ready. Two are in type, and one is setting.

Mr. Sidney J. Hertridge is preparing his edition of the 15th and 16th century Prose Versions of Guillaume de Deguillville's *Pilgrimage of the Life of Man*, with the French prose version by Jean Gallopes, from Mr. Henry Hucks Gibbs's MS., Mr. Gibbs having generously promised to pay the extra cost of printing the French text, and engraving one or two of the illuminations in his MS.

Guillaume de Deguillville, monk of the Cistercian abbey of Chaalis, in the diocese of Senlis, wrote his first verse *Pelerinage de l'Homme* in 1330-1 when he was 36.¹ Twenty-five (or six) years after, in 1355, he revised his poem, and issued a second version of it, and this is the only one that has been printed. Of the prose representative of the first version, 1330-1, a prose Englishing, about 1430 A.D., was edited by Mr. Aldis Wright for the Roxburghe Club in 1869, from MS. Ff. 5. 30 in the Cambridge University Library. Other copies of this prose English are in the Hunterian Museum, Glasgow, Q. 2. 25; Univ. Coll. and Corpus Christi, Oxford;² and the Laud Collection in the Bodleian, no. 740. A copy in the Northern dialect is MS. G. 21, in St. John's Coll., Cambridge, and this is the MS. which will be edited by Mr. Sidney J. Hertridge for the E. E. Text Society. The Laud MS. 740 was somewhat condensed and modernised, in the 17th century, into MS. Ff. 6. 30, in the Cambridge University Library:³ "The Pilgrime or the Pilgrimage of Man in this World," copied by Will. Baspoole, whose copy "was verbatim written by Walter Parker, 1645, and from thence transcribed by G. G. 1649; and from thence by W. A. 1655." This last copy may have been read by, or its story reported to, Bunyan, and may have been the groundwork of his *Pilgrim's Progress*. It will be edited by Mr. Hertridge for the E. E. T. Soc., its text running under the

¹ He was born about 1295. See Abbé Goussier's *Bibliothèque française*, Vol. IX, p. 73-4.—P. M.

² These 3 MSS. have not yet been collated, but are believed to be all of the same version.

³ Another MS. is in the Pepys Library.

earlier English, as in Mr. Hertridge's edition of the *Gesta Romanorum* for the Society. In February 1464,¹ Jean Gallopes—a clerk of Angers, afterwards chaplain to John, Duke of Bedford, Regent of France—turned Deguilleville's first verse *Pelerinage* into a prose *Pelerinage de la vie humaine*.² By the kindness of Mr. Hy. Hucks Gibbs, as above mentioned, Gallopes's French text will be printed opposite the early prose northern Englishing in the Society's edition.

The Second Version of Deguilleville's *Pelerinage de l'Homme*, A.D. 1355 or -6, was englished in verse by Lydgate in 1426. Of Lydgate's poem, the larger part is in the Cotton MS. Vitellius C. xiii (leaves 2-308). This MS. leaves out Chaucer's englishing of Deguilleville's *A B C* or *Prayer to the Virgin*, of which the successive stanzas start with A, B, C, and run all thro' the alphabet; and it has two gaps, of which most of the second can be filled up from the end of the other imperfect MS. Cotton, Tiberius A vii. The rest of the stopgaps must be got from the original French in Harleian 4399,³ and Additional 22,937⁴ and 25,594⁵ in the British Museum. Lydgate's version will be edited in due course for the Society.

Besides his first *Pelerinage de l'homme* in its two versions, Deguilleville wrote a second, "de l'ame separee du corps," and a third, "de nostre seigneur Iesus." Of the second, a prose Englishing of 1413, *The Pilgrimage of the Soule* (perhaps in part by Lydgate), exists in the Egerton MS. 615,⁶ at Hatfield, Cambridge (Univ. Kk. 1. 7, Caius), Oxford (Univ. Coll. and Corpus), and in Caxton's edition of 1483. This version has 'somewhat of additions' as Caxton says, and some shortenings too, as the maker of both, the first translator, tells us in the MSS. Caxton leaves out the earlier englisher's interesting Epilog in the Egerton MS. This prose Englishing of the *Soule* will be edited for the Society after that of the *Man* is finished, and will have Gallopes's French opposite it, from Mr. Gibbs's MS., as his gift to the Society. Of the *Pilgrimage of Jesus*, no englishing is known.

As to the MS. Anglo-Saxon Psalters, Dr. Hy. Sweet has edited the oldest MS., the Vespasian, in his *Oldest English Texts* for the Society, and Mr. Harsley has edited the latest, c. 1150, Eadwine's Canterbury Psalter. Dr. Logeman then raised the question of how the other MSS. should be treated; and he was authorised to prepare a Parallel-Text edition of the first ten Psalms from all the MSS., to test whether the best way of printing them would be in one group, or in two—in each case giving parts of all the MSS. on one page—under their respective Roman and Gallican Latin originals. If collation proves that all the MSS. cannot go together on successive pages, there will be two Parallel-Texts, one of the A.-Sax. MSS. following the Roman version, and the other, of those glossing the Gallican; but every effort will be made to get the whole into one Parallel-Text. This Text will be an extravagance; but as the Society has not yet committed one in Anglo-Saxon, it will indulge in one now. And every student will rejoice at having the whole Psalter material before him in the most convenient form. Dr. Logeman and Mr. Harsley will be joint editors of the Parallel-Text. The Early English Psalters are all independent versions, and will follow separately in due course. The first will be the earliest complete prose one, formerly and wrongly attributed to Shoreham. It is all in type, edited by Dr. K. D. Buelbring from its 2 MSS., and will be issued to Members in 1890.

Through the good offices of Prof. Arber, some of the books for the Early-English Examinations of the University of London will be chosen from the Society's publications, the Committee having undertaken to supply such books to students at a large reduction in price. The profits from these sales will be applied to the Society's Reprints. Five of its 1866 Texts, and one of its 1867, still need reproducing. Donations for this purpose will be welcome. They should be paid to the Hon. Sec., Mr. W. A. Dalziel, 67 Victoria Rd., Finsbury Park, London, N.

Members are reminded that *fresh Subscribers are always wanted*, and that the Committee can at any time, on short notice, send to press an additional Thousand Pounds' worth of work.

The Subscribers to the Original Series must be prepared for the issue of the whole of the *Early English Lives of Saints*, under the editorship of Dr. Carl Horstmann. The Society cannot leave out any of them, even though some are dull. The Sinners would doubtless be much more interesting. But in many Saints' Lives will be found interesting incidental details of our forefathers' social state, and all are worthful for the history of our language. The Lives may be looked on as the religious romances or story-books of their period.

¹ According to Mr. Hy. Hucks Gibbs's MS.

² These were printed in France, late in the 15th or early in the 16th century.

³ 15th cent., containing only the *Vie humaine*.

⁴ 15th cent., containing all the 3 *Pilgrimages*, the 3rd being *Jesus Christ's*.

⁵ 14th cent., containing the *Vie humaine* and the 2nd *Pilgrimage*, *de l'ame*: both incomplete.

⁶ Ab. 1430, 106 leaves (leaf 1 of text wanting), with illuminations of nice little devils—red, green, tawny &c.—and damned souls, fires, angels &c.

The Standard Collection of Saints' Lives in the Corpus and Ashmole MSS., the Harleian MS. 2277, &c. will repeat the Laud set, our No. 87, with additions, and in right order. The differences between the foundation MS. (the Laud 108) and its followers are so great, that, to prevent quite unwieldy collations, Dr. Horstmann decided that the Laud MS. must be printed alone, as the first of the Series of Saints' Lives. The Supplementary Lives from the Vernon and other MSS. will form one or two separate volumes. The Glossary to the whole set, the discussion of the sources, and of the relation of the MSS. to one another, &c., will be put in a final volume.

When the Saints' Lives are complete, Trevisa's engliashing of *Bartholomæus de Proprietatibus Rerum*, the mediæval Cyclopædia of Science, &c., will be the Society's next big undertaking. Dr. R. von Fleischhacker will edit it. Prof. Napier of Oxford, wishing to have the whole of our MS. Anglo-Saxon in type, and accessible to students, will edit for the Society all the unprinted and other Anglo-Saxon Homilies which are not included in Thorpe's edition of Ælfric's prose,¹ Dr. Morris's of the Blickling Homilies, and Prof. Skeat's of Ælfric's Metrical Homilies. Prof. Kölbing has also undertaken for the Society's Extra Series a Parallel-Text of all the six MSS. of the *Ancren Riwele*, one of the most important foundation-documents of Early English.

In case more Texts are ready at any time than can be paid for by the current year's income, they will be dated the next year, and issued in advance to such Members as will pay advance subscriptions. The 1886-7 delay in getting out Texts must not occur again, if it can possibly be avoided. The Director has copies of 2 or 3 MSS. in hand for future volunteer Editors.

Members of the Society will learn with pleasure that its example has been followed, not only by the Old French Text Society which has done such admirable work under its founders Profs. Paul Meyer and Gaston Paris, but also by the Early Russian Text Society, which was set on foot in 1877, and has since issued many excellent editions of old MS. Chronicles &c.

Members will also note with pleasure the annexation of large tracts of our Early English territory by the important German contingent under General Zupitza, Colonels Kölbing and Horstmann, volunteers Hausknecht, Einkenkel, Haenisch, Kaluza, Hupe, Adam, Holthausen, &c. &c. Scandinavia has also sent us Dr. Erdmann; Holland, Dr. H. Logeman; France, Prof. Paul Meyer—with Gaston Paris as adviser;—Italy, Prof. Lattanzi; while America is represented by Prof. Child, Dr. Mary Noyes Colvin and Prof. Perrin. The sympathy, the ready help, which the Society's work has cald forth from the Continent and the United States, have been among the pleasantest experiences of the Society's life, a real aid and cheer amid all troubles and discouragements. All our Members are grateful for it, and recognise that the bond their work has woven between them and the lovers of language and antiquity across the seas is one of the most welcome results of the Society's efforts.

Among the MSS. and old books which need copying or re-editing, are :—

ORIGINAL SERIES.

Maumetrie, from Lord Tollemache's MS.
The Romance of Troy. Harl. 525.
Biblical MS., Corpus Cambr. 434 (ab. 1875).
Purvey's Ecclesie Regiment, Cot. Titus D 1.
Hampole's unprinted Works.
The Prikke of Love.
pe Clowde of Unknowyng, from Harl. MSS. 2373, 959, Bibl. Reg. 17 C 26, &c.
A Lanterne of Ligt, from Harl. MS. 2324.
Soule-hele, from the Vernon MS.
Lydgate's unprinted Works.
Boethius, A.D. 1410, &c.; **Pilgrim**, 1426, &c. &c.
 Unprinted Poems and Treatises from the Vernon and Simeon MSS.
Lydgate and Burgh's 'Secreta Secretorum', from Sloane MS. 2464.
Early Treatises on Music: Descant, the Gamme, &c.
Cato, Great and Little, with Proverbs, &c., from the Vernon and other MSS.
The Nightingale and other Poems, from MS. Cot. Calig. A 2, Addit. MS. 10,036, &c.
Lyrical Poems, from the Vernon MS., &c. &c., from Harl. MS. 2253.
Stories for Sermons. Addit. 25,719, Brit. Mus.
Penitential Psalms, by Rd. Maydenstoon, Bramd-ton, &c. (Rawlinson, A. 389, &c.).

EXTRA SERIES.

Erle of Tolous. Ypotis.
Sir Eglamour. Emare.
The Northern Verse Psalter.
Le Morte Arthur, from the unique Harl. 2252.
Sir Trietrem, from the unique Auchinleck MS.
Sir Gowther. Dame Siriz, &c.
Orfeo (Digby, 86).
Dialogue between the Soul and Body.
Barlaam and Josaphat.
Amis and Amiloun. Ipomedon.
Richard Cœur de Lyon. Harl. 4690.
Sir Genierides, from Lord Tollemache's MS.
The Troy-Book fragments once cald Barbour's in the Cambr. Univ. Library and Douce MSS.
Partonope of Blois, &c. Athelston.
Gower's Confessio Amantis.
Poems of Charles, Duke of Orleans.
Carols and Songs.
The Siege of Rouen, from Harl. MSS. 2256, 753, Egerton 1965, Bodl. 3562, E. Museo 124, &c.
Pilgrimages to Jerusalem.
Caixon's Dicles and Sayengis of Philosophirs, 1477, &c., parallel with Lord Tollemache's earlier MS. version.
Mulcaster's Positions, 1561, ed. T. Widgey, M. A.
Jn. Hart's Orthographie, 1669, and *Methodo to read English*, 1570.

The Founder and Director of the E. E. T. Soc. is Dr. F. J. Furnivall, 3 St. George's Sq., Primrose Hill, London, N.W. Its Hon. Sec. is W. A. Dajziel, Esq., 67 Victoria Road, Finsbury Park, London, N. The Subscription to the Society is 21s. a year for the *Original Series*, and 21s. for the *Extra Series* of re-editions.

¹ Of these, Mr. Harsley is preparing a new edition, with collations of all the MSS. Many copies of Thorpe's book, not issued by the Ælfric Society, are still in stock.

Of the *Vercelli Homilies*, the Society has bought the copy made by Prof. G. Lattanzi.

ÆLFRIC'S HOMILIES.

THIRD SERIES (CONTINUED).

ÆLFRIC'S HOMILIES.

(THIRD SERIES.)

[Cotton MS. Julius E. VII, fol. 120, back. Partially collated with G. (=Gloucester fragments, ed. Earle) and O. (=Otho B. 10); both very imperfect.]

XXIII B.

DE TRANSITU MARIAE AEGYPTIACE.

DAS HERIGENDLICESTAN GEHWYRFEDNYSSE ægþer ge dæda ge
peawa . and þa micclan hreowsunga . and swa ellenlic gewinn
þære arwurðan ¹ egyptiscan marian . hu heo hyre lifes tida on þam
4 westene gefylde . of grecisc geþeode on læden gewende . paulus se
arwurða diacon . *sancte* neápolis þære cyrcan .

Witodlice hit is geræd þæt raphahel se heah-engel wære tó tobíe
sprecende . æfter þæra eagen forlætnysse . and eft æfter
8 þæra wulderfæstan onlihtnysse . and æfter þam forð-gewitendum
frecednyssum . þe hé of genered wæs . and þus . cwæð . soðlice hit
is swiðe derigendlic þæt [man] ² mancynnes digle geopenige . and
eft þære sawle is micel genyðrung . þæt mon þa wuldorfæstan
12 godes weorc bediglige . for þam þingum ic nænige þinga ne for-su-
wige þa halgan geræcednyssa . se me gecyðde þæt ic on gefealle
on þone genyðredan cwyde þæs slawan þeawas ³ . se þone onfange-
nan tálent fram his hlaforde butan geweaxnysse ahydde on eorðan .
16 ac ne sý mé nán man to úngeleafful be þam þingum writende þe ic
gehyrde . and ge-axode on þissa wisan . ne gewurðe hit þæt ic on
þam halgum gerecednyssum wæge oppe ic þa spræce forsuwige :

ITEM RATIO DE EADEM.

SUM WER WÆS ON ANUM MYNSTRE ON PALESTINA ðÆRE mægþe
20 on his lifes þeawum he wæs swiþe gefrætewod . se wæs fram
cild-hade on munuclicum þeawum healice getýd . and gelæred . se

¹ Leaf 121.

² man seems required here.

³ Sic ; read þeawas.

ÆLFRIC'S HOMILIES.

(THIRD SERIES.)

XXIII B.

DEATH OF ST. MARY OF EGYPT (APRIL 2.)

THE most praiseworthy conversion, both in deeds and in morals, and the great repentance, and the very valiant conflict of the venerable Mary of Egypt, and how she fulfilled her life-time in the desert, all this did Paul, the venerable deacon of the church of holy Neapolis, translate from the Greek language into Latin.

Verily it is read, that Raphael the archangel was speaking to Tobit, after the loss of his eyes, and again after their glorious enlightenment, and after the past dangers from which he was delivered, thus saying: 'Truly it is very harmful that the secrets of mankind be revealed; and again it is a great disgrace for the soul that one should conceal the glorious works of God ¹.'

For these reasons I will in no wise be silent concerning the holy records. He hath made known to me that I may fall into the disgraceful sentence of the slothful servant, who hid the talent received from his Lord, without increase, in the earth; but let no man be too unbelieving in me, when writing about those things, which I have heard and learnt by enquiry in this wise; may it never be that I should falsify the holy narratives or keep silence from speech.

ACCOUNT OF THE ABOVE-NAMED SAINT.

There was a certain man in a minster in the country of Palestine; he was greatly graced by his conduct in life, and was from childhood highly instructed and learned in monastic customs, and was

¹ [Tobit, xii. 6.]

wæs geháten Zosimus ; Des witodlice swa ic áer cwæð . on ánum
 palestína mynstre fram frympe drohtnode . and he wæs on for-hæ-
 24 fednysse weorcum se afandedesta geworden on eallum þam mun-
 uclicum regolum ; And he ealle þæs regoles bebodu . and fulfremed-
 nysse þæs munuclican þeowtscypes untallice geheold . and he eac
 swilce wisan him þær sylf to-eacan geihte . for-þan þe he gewilnode
 28 his flæsc þam gaste under-þeodan ; Swá soðlice hé wæs fulfremod
 on eallum munuclicum ¹ þeawum . þæt wél oft munecas of feorrum
 stowum . and of mynstrum to him cómon . þæt hí to his bysne .
 and to his lárum . hí gewriðon . and to þære onhyringe his for-
 32 hæfednysse hí under-ðeoddon ; Ðás wisan he ealle on him hæbbende
 wæs . and he næfre fram þam smeagungum haligra gewrita his móð
 awenda (*sic*) ; And ealle þa godnysa þe he bebréac . he wæs gast
 brucende . and án weorc he hæfde únforswigod . and næfre ge-
 36 teorod . þæt wæs sealm-sang mærsung . and haligra gewrita smeagung ;
 Wel oft eac swilce þæs ðe hí rehton . þæt he wære gefremed wyrðe
 beon þære godcundan onlihtnysse þurh æteowednys fram gode
 þære gastlicar gesihpe . swa þæt nán wundor [*is*] ² ne éac unge-
 40 lyfedlic ping . be ðæm þe drihten sylf cwæð ; Eadige beoð þa
 clæn-heortan . forðan þe hí god geseoð ; Swa miccle má þa ge-
 sceawiað þa opennysse þære godcundan onlihtnysse þe heora licha-
 man symle geclænsiað mid syfrum þeawum . and mid þurhwæc-
 44 cendlican móðe forð heonan to under ³ þa toweardan mede on þære
 ecan eadignysse witodlice swá hé sylf sæde Zosimus . þæt hé sylf
 wære fram þam modorlicum beorðrum on þæt mynster befæst . and
 op þæt þreo and fiftigðe gear he wæs þær on þam regole drohtni-
 48 gende . and æfter þysum he wæs gecnyssed fram sumum gepancum .
 swá swá he wære on eallum pingum fulfremed . and hé nanre
 máran láre bysene ne be-þorfte on his mode ; and he wæs þus
 sprecende . hwæðer ænig munuc on eorðan sy . þæt me mage aht
 52 niwes getæcan . oððe me on ænigum pingum gefultumian . þæs
 þe ic sylf nyte . oððe þæt ic on þam munuc-licum weorcum sylf ne
 gefylde . oppe hweðer ænig þæra sy . þe westen lufiað . þe me
 on his dædum beforan sy ; Ðás and þysum gelícum him þencendum .
 56 him æt-stóð sum engel . and him to cwæð . Eala þu Zosimus .

¹ Leaf 121, back.² *is seems required.*³ *Sic ; read under-fonne.*

named Zosimus. This man verily, as I said before, lived from the beginning in a minster in Palestine, and he had become the most approved in works of self-denial, and in all the monastic rules. 24 And he blamelessly observed all the directions of the rule, and the perfection of the monastic service, and added similar practices for himself thereto, because he desired to subject his flesh to the spirit. So truly was he perfected in all monastic customs, that 28 very often monks came to him from distant places, and from [other] minsters, that they might bind themselves to his example and to his lore, and subject themselves to the imitation of his self-denial. He kept all these customs in himself, and he never turned 32 away his mind from the meditation of the Holy Scriptures. And all the goodnesses which he practised, he practised in the spirit, and one work he kept unceasingly and never tired of; that was psalm-singing, praise, and meditation on Holy Scripture. Very 36 often also, according to what they said, he was made to be worthy of the divine illumination through a revelation from God of the heavenly vision, so that [it is] neither a wonder, nor eke an incredible thing, concerning those whom the Lord Himself said, 40 'Blessed are the pure in heart, because they shall see God.' So much the more shall those behold the openness of the divine enlightenment, who ever cleanse their bodies by sober habits, and by a mind ever awake to receive hereafter the future meed in the 44 eternal blessedness; even as Zosimus himself said, that he himself had been committed to the minster from his mother's womb; and until his three and fiftieth year he was dwelling there under the rule, and after this he was assaulted by certain thoughts, as if [sup- 48 posing that] he were perfected in all things, and needed not in his mind the example of any more teaching; and he was thus speaking — 'whether there can be any monk on earth who can teach me anything new, or advance me in any thing of which I myself know 52 nothing, or that I have not myself fulfilled in monastic works; or whether there be any of those who love the desert, who can be before me in his deeds.'

Thinking these [things], and others like to these within himself, 56 there stood before him an angel and said to him, 'Oh, thou Zosi-

swiðe licwyrðlice þu gefyldest . swa peah-hwæðere . nis nan man
 þe hine fulfremedne sæteowe ; ¹ Miccle mære is þæt gewinn þæt þe
 toward is . þonne þæt forð-gewitene peah þu hit nyte . ac þæt þu
 60 mæge ongytan . and oncuawan hu miccle synd oþre hælo wegas ;
 Far út of þinum earde . and cum to þam mynstre þæt neah iordane
 is geset ; He þa sóna witodlice of þam mynstre fór . þe he fram
 his cild-háde on drohtnode . and to iordane becom ealra wætera
 64 þam halgestan ; He eode þa innon þam mynstre þe him se engel
 bebeád . þá ongan he ærest spreca to þam munece þe þæs mynstres
 geat bewiste . and he hine þam abbude gecyðde . and him to
 gelædde ; Ða æfter þam onfangenum gebede . swa hit mid mune-
 68 cum þeaw is . he him to . cwæð . Hwænne come þu hider broðor .
 oþpe for hwilcum þingum geðeoddest þu þe to swa eadmodum
 munecum ; Zosimus him *and*wyrde ; Nis mé nán néod fæder þe to
 secgenne hwanon ic come . ac ic for lare intingan eow hér gesohte .
 72 forþon ic hér fela gastlica (*sic*) þeawa on eow geaxode . and ² þa
 synd beforan gesegnes-se gode licwurðe ; Se abbod him to cwæð .
 god se þe ana gehealt . and gehæleð . swa fela mettrum-nyssa . hé
 þe and us on his godcundum bebodum gestrangige . and us gerece
 76 þa weorc to begangenne þe him licige ; Ne mæg ænig mann oþerne
 getimbrian buton he hine sylfne gelomlice behealde . and hé mid
 syfrum *and*gyte þæt beo sylf wyrrende . god to gewitan hæbbende .
 ac swá peah-hwæðere forþan þe þu cwæde þæt þe cristes soðe lufu
 80 hyder us gelædde . eadmodne munuc us to gesecenne ; Ac wuna
 hér mid ús gif þu forðy côme . and us ealle se góða hyrde sætgæd-
 ere féde mid þære gife þæs halgan gastes ; Dysum þus gecwede-
 num ³ wordum fram þam abbode . Zosimus his cneowa gebigde .
 84 and onfangenum gebede on þam mynstre wunode . þær he geseah
 witodlice ealle witon on þeawum and on dædum scinende . and on
 gaste weallende . and drihtne þeo⁴wigende . þær wæs unablinnend-
 lic stapolfæstnys godes herunge æghwylcne dæg . and eac nihtes ;
 88 And þær næfre unnytte spræce næron . ne gepanc goldes ⁵ and
 seolfres . oþpe oþra gestreona . ne furðon se nama mid him næs

¹ Leaf 122.² Here beforan is inserted (*needlessly*).³ gecwed-enem, *alt.* to gecwedenum (= gecwedenum).⁴ Leaf 122, back.⁵ Here oðð (*sic*) follows (*not wanted*).

mus! very well-pleasingly hast thou done; nevertheless there is no man that showeth himself perfect. Much greater is the conflict which is before thee than that which is passed, though thou know 60 it not; but that thou mayest perceive and understand how great are other ways of salvation, go out of thy native country and come to the minster that is placed near Jordan.' Then, verily, he departed immediately from that minster wherein he had lived from 64 his childhood, and came to Jordan, the holiest of all waters; he went then within the minster to which the angel had directed him. Then began he first to speak to the monk who kept the minster-gate, and he made him known to the abbot, and brought him 68 to him.

Then after the performance of prayer, as is the custom with monks, he said to him, 'When camest thou hither, brother, or for what reason hast thou joined thyself to such humble monks?' 72 Zosimus answered him, 'There is no need for me, father, to tell thee whence I come; but I have sought you here for the sake of learning, because I have heard of many spiritual habits here amongst you, such as are well-pleasing to God beyond expres- 76 sion.' The abbot said to him, 'God, who alone preserveth and healeth so many infirmities, strengthen thee and us in His divine commands, and direct us to perform those works which please Him. No man may edify another unless he frequently 80 look to himself, and unless he be himself working with sober mind, having God for a witness. Nevertheless, because thou hast said that Christ's true love brought thee hither to us, to seek us as a humble monk; now dwell here with us if thou camest for that 84 purpose, and may the Good Shepherd feed us all together with the grace of the Holy Ghost.' At these words thus spoken by the abbot, Zosimus bowed his knees; and, after the performance of prayer, dwelt in the minster, where he saw verily all the elders shining in 88 manners and deeds, fervent in spirit, and serving the Lord; where was unceasing steadfastness in God's praise every day, and also by night.

And there were never useless speeches there, nor thought of gold 92 and silver, or of other treasures; nor even was the name [of them]

oncnáwen . ac þæt án wæs swiðost fram heom eallum geefst . þæt
 heora ælc wære on lichaman déad . and on gaste libbende ; Mid þam
 92 soðlice hī hæfdon ungeteorodne¹ þæt wæron þa godcundan gespræcu .
 heora lichaman witodlice mid þam nyd-þearfnyssum anum feddon .
 þæt wæs mid hlafe . and mid wætere . to þam þæt hī þe scar-
 pran on þære soðan godes lufu hī æteowdon þas weorc ;² Zosimus
 96 behealdende hine sylfne geornlice to fulfremednyssse apened[e]
 gemang þam emn-wyrhtum . þe þone godcundan neorxne-wang
 butan ablinnendnyssse geedniwodon . þa æfter þysum genealæhte
 seo tid þæs halgan lencten-fæstenes þe eallum cristenum mannum
 100 geset is to mærsigenne . and hī sylfe to clænsunga for wurðunga
 þære godcundan prowunga . and his æristes ; Ðæt geat soðlice þæs
 mynstres næfre geopenod wæs . ac symle hit wæs belocen . and hī
 swá butan æghwilcre gedrefednyssse heora ryne³ gefyldon . ne hit
 104 næfre næs to geopenigenne buton wenunga hwile munuc for hwilc-
 ere nydþearfe⁴ út fóre ; Seo stow wæs swa westen and swá digle .
 þæt næs ná þæt án . þæt heo wæs úngewunelic . ac éac swilce uncuð
 þam land-leodum him sylfum . on þas wisan wæs se regol fram
 108 ealdum tidum gehealden . and fram þysum weorcum is to gelyfanne .
 þæt god Zosimus on þæt mynster gelædde ; Nu ic wille æfter þysum
 areccan hu þæs mynstres gesetnyssse healdende wæs on þam drih-
 tenlican dæge þære forman fæsten-wucan þe we nemniað halgan
 112 dæg þær wæron gewunelice gedóne þa godcundan gerynu . and
 þonne gemænsusedon heo þæs libbendan . and þæs únbesmitenan
 licha⁵man ures drihtnes hælendes cristes . and þonne æfter þam
 ætgædere hwon gereordende syppan . wæron ealle on þæt gebæd-hus
 116 gegaderode . mid gebigedum cneowum . and eadmodum gebede
 heora ælc operne grette . and heora abbudes eadmodlice bletsunga
 bædon . þæt hī on þam godcundan gewinne þe fæstlicor gestrang-
 ode wæron ; Ðysum þus gefylledum þæs mynstres geatu wæron
 120 geopenode . and hī þone⁶ þisne sealm-sang sungon togædere ;
 Dominus illuminatio mea et salus mea quem timebo ; And swa
 æt-gædere út fóron . ænne oððe twégen on þam mynstre hī for-
 léton . næs ná to þam . þæt hī⁷ þa begytanan gestreon heoldon ;

¹ Supply þeaw?² I think this stop should *precede* þas weorc.³ rine, *alt.* to ryne.⁴ MS. nydþeafe.⁵ Leaf 123.⁶ Read þonne.⁷ MS. he.

recognised amongst them; but this alone was most earnestly striven for by them all, that each of them should be dead in body and living in spirit. 96

At the same time they had verily an unfailing [custom], that is to say, divine conversations. Their bodies indeed they fed with mere necessaries alone, viz. with bread and water, to the end that they might show themselves the keener in the true love of God. 100 Zosimus beholding these works applied himself zealously to perfection among his fellow-workers, who renewed without ceasing the divine Paradise.

Then after this approached the time of the holy Lenten fast 104 which is appointed for all Christian men to celebrate, and for cleansing themselves for the worship of the divine Passion, and His resurrection. Now the gate of the minster was never opened, but it was always locked, and they thus fulfilled their course without 108 any distraction; neither was it ever to be opened, unless by chance any monk went out for any necessity. The place was so desert (lonely) and so secret, that it was not only that it was unfrequented, but even unknown to the people of the country themselves; in this wise the rule was kept from old times, and on account of these works it is to be believed that God led Zosimus to the minster. Now after this, I will relate how the ordinance of the minster was being kept. On the Lord's day of the first fasting- 116 week, which we name Holy Day, the Divine Mysteries were customarily celebrated there, and then they received the communion of the living and undefiled body of our Lord Jesus Christ; and then after that, after breaking their fast together in some degree, 120 they were all gathered in the house of prayer with bended knees and humble prayer, and greeted each other, and humbly besought their abbot's blessing, that they might be the more surely strengthened for the divine conflict. These things being thus fulfilled, the 124 gates of the minster were opened, and they then sung together this canticle, [Ps. 27], '*Dominus illuminatio mea et salus mea; quem timebo.*' And thus they went out together; one or two they left in the minster, [but] it was not to the end that they should keep safe 128 the acquired treasures—there was no such thing there—but that

- 124 Næs þær swilces nán þingc . ac þæt hí þæt gebed-hus butan þam
 godcundan symbelnyssum ne forléton . and heora æghwylc hine
 sylfne metsode swá swa he mihte opþe wolde . sum him mid bær þæs
 lichaman genihtsumnysse . sum þæra palm-treowa æppla . sum
 128 beana mid wætere ofgotene . sum nan þingc buton þone lichaman
 ænne . and þone gegyrlan . ac hi wæron gefedde mid þæs gecyndes
 neadþearfnysse ábæde . þæt wæs mid þam wyrtrum þe on þam
 westene weoxon . and hine þær æghwylc sylfne on forhæfednysse
 132 bánd swa him sylfum gepuhte . swá þæt heora nán nyste opres
 wísan opþe dæda ; Ðonne hí hæfdon iordáne þa eá oferfaren þonne
 asyndrede hine æghwylcne feor fram oþrum . and heora nán hine
 eft to his geferum ne geþeodde . ac gif heora hwilc oþerne feorran
 136 geseah wið his weard . he sona of þam siðfæte beah . and on
 oþre healfe wende . and mit him sylfum leofode . and wunode on
 singalum gebedum . and fæstenum ; On þas wísan witodlice þæt
 fæsten gefyllende . hi eft to þam mynstre cyrdon . ærðan drihten-
 140 lican æristes dæge . þæt wæs on þam symbol-dæge . þe we palm-
 dæg gewunelice nemnað . æghwylc on his agenum ingehyde mid
 him sylfum habbende wæs . his agenes geswines gewitnysse
 hwæt he wyrcente wæs . and hwilcra geswinca sæde sawende .
 144 and heora nan oþerne ne axode on hwilce wísan he þæs geswines
 gewin gefylde ; Ðis wæs witodlice þæs mynstres regol . and þus
 fulfremodlice wæs gehealden æghwylc swa ic ær cwæð . þæt hine
 sylfne on þæt westen to gode geðeodde . and mid him sylfum
 148 wunnon þæt hí mannum ne licodon buton gode sylfum ; Ða witod-
 lice Zosimus mid þære gewunelican . æ . þæs mynstres Iordane
 þæt wæter ofer-for . lytles hwega for þæs lichaman ned-behæfed-
 nyssum² mid him hæbbende . and on þæs regoles mærsunge geond
 152 þæt westen fór . and on þære tide þæs gereordes . and þæs gecyndes
 nydþearfnysse brucende . on niht on eorþan sittende . and hwon
 restende . and slép swa hwær swa hine seo æfen-repsung gemette ;
 And eft on ærne mergen fórgangende swa he wæs unablinndlice
 156 on fóre geseted . and begangende . forðan þe he gewilnode swa
 swá he eft sæde . þæt hé sumne fæder on þam westene funde .
 þe hine on sumum þingum getimbrede þæs ðe he sylf ær ne cuðe ;

¹ Leaf 123, back.² MS. -nysse, *alt. to* -nyssvm (= -nyssum).

they might not leave the house of prayer without divine solemnities; and each of them fed himself even as he could or would: some bare with them a sufficiency for the body, some apples of the 132 palm-trees [dates], some beans moistened with water, some nothing save the body alone and the garment, but they were fed with [that which] might wait upon the necessity of nature, that is, with the herbs which grew in the desert; and there each 136 one bound himself in self-denial, even as it seemed well to him, so that none of them knew the ways or deeds of others. When they had gone over the river Jordan, then each one sundered himself far from the others, and none of them joined himself 140 again to his companions; but if any of them saw another afar [coming] towards him, immediately he turned out of his [chosen] direction, and went another way, and lived by himself, and continued in perpetual prayers and fastings. Verily after accom- 144 plishing the fast in this manner, they returned again to the minster before the Lord's resurrection-day, that is to say, on the festival which we commonly call Palm-day; each one had within himself, in his own conscience, the witness of his own labour, as to 148 what he was employed in, and the seeds of what labours he was sowing; and none of them asked another in what wise he had fulfilled the conflict of the labour.

Verily this was the rule of the minster, and thus perfectly was 152 each one preserved, as I before said, so that he joined himself to God in the desert; and they fought with themselves in order that they might not please men, but only God Himself.

Then verily Zosimus, according to the customary law of the 156 minster, went over the river Jordan, having with him a very little for the necessities of the body; and in the observance of his rule went across the desert, taking at due time a meal, and [supplying] the necessity of nature, sitting at night upon the earth, 160 and resting little; and he slept wheresoever the close of evening found him.

And again, in the early morning, [he kept] proceeding on his journey as he was unceasingly determined, and going about, because 164 he desired, as he said afterwards, to meet a father in the desert

And swá six and twentig daga þæt færeld purhteah . swilce hé to
 160 sumum menn mid gewisse fóre ; Ða þa seo tíð middægæs to becom .
 þa oðstod to sumere hwile hine fram þam siðfæte ahæbbende .
 and east-weardes wendende . and hine gewunelice gebæd . forþan þe
 he gewunode on þam gesettum tíðum þæs dægæs þone ryne his
 164 siðfætes gefæstnian . and standende singan . and mid gebigedum
 cneowum gebiddan ; Ða þa he soðlice sang . and mid þære
 geornfullan behealdnysse up locode . and þone heofon beheold .
 þa geseah hé him on þa swiðran healfe þær hé on gebedum stód .
 168 swa swa hé on mennisce gelicnysse on lichaman . hine æteowan .
 and þa wæs he ærest swipe afyrht . forþan þe he wende þæt hit
 wære sumes gastes scin-hyw . þæt hé þær geseah ; Ac sona swa
 þeah-hwæpere mid cristes róde-tacne getrymmede hine . and him
 172 þone ege fram awarep ; ¹ Ða eac witodlice se ende his gebedes wæs
 gefylled . he þa his eagan bewende . and þær soðlice man geseah
 westweardes on þæt westen efstan . and witodlice þæt wæs wífman .
 þæt þær gesewen wæs . swiðe sweartes lichaman heo wæs for þære
 176 sunnan hæto . and þa loccas hire heafdes wæron swá hwíte swá
 wull . and þa ná siddran þonne oþ þone swuran ; Ða wísan Zosi-
 mus georne behealdende wæs . and for þære gewilnedan swétnysse
 þære wuldorfæstan gesihðe . he fægen gefremed ofstlice arn . on þa
 180 healfe þe hé efstan geseah . þæt him þær æteowde ; Ne geseah hé
 witodlice on eallum þam dagum ær náne mennisclice gesihðe . ne
 nanre nytena . oþpe fugela . oððe wildeora hiw . and he forðy arn
 geornlice . and gewilnode to oncnawenne . hwæt þæt wildeora wære .
 184 þe him æteowde ; Sona swá hi² geseah Zosimus þa witodlice his
 caldan ylde . ofer-getiligende ; And þæt geswinc his syð-fætes ne
 under-standende mid hrædestan ryne penigende arn . forðam þe hé
 gewilnode hine geðeodan þam þe ðær fleah ; Hé witodlice hire
 188 wæs ehtende . and heo wæs fleonde ; Ða wæs Zosimus ryna
 hwæðra stic-mælum neár gefremed ; Ðá þá hé swá neah wæs þæt
 heo mihte his stemne gehyran . þa ongan he forð sendan þyllice
 stemne mid hluddre clypunga wepende and pus . cwæð . Hwí fliht
 192 þu me forealdodne syngigan . þu godes þeowen . geanbida mán
 for þam hihte þæs edleanes ðe þú swa micclum geswunce ; Stánd

¹ Leaf 124.² he, *alt.* to hi.

who might edify him in some thing which he himself knew not before. And thus for six and twenty days he continued his journey, as if he were certainly going towards some man. When 168 the hour of noon approached, he stopped for some time, abstaining from the journey, and turning eastwards; and prayed in the usual way, because he was accustomed at a fixed hour of the day to determine the course of his journey, and to sing standing, and 171 to pray with bended knees. Whilst then he sang, and with fervent regard looked up and beheld the sky, then he saw on his right side, as he stood in prayer, as if some one was appearing to him in the likeness of a human form bodily, and thereupon he was 176 at first much affrighted, because he thought it was a delusion of an [evil] spirit which he there saw. But nevertheless he instantly fortified himself with the sign of Christ's rood, and cast away his fear from him. Then also the end of his prayer was indeed 180 fulfilled; he turned his eyes, and there actually saw a person hastening westwards in the desert, and in truth it was a woman that was visible there; she was very swart of body by reason of the sun's heat, and the locks of her head were as white as 184 wool, and they [reached] no farther than to the neck. Zosimus was on this wise earnestly beholding, and on account of the [long] desired sweetness of the glorious vision he ran very quickly, being rendered glad, in the direction whither he had seen that hastening 188 which had there appeared to him. Truly before, in all those days, he had seen no human appearance, neither the form of any beasts or of birds or of wild animals; and he therefore ran eagerly, desiring to know what manner of wild creature that might be which 192 appeared to him. Verily as soon as Zosimus saw her, then, overcoming his old age, and making nothing of the labour of his journey, he ran on advancing with a very swift course, because he desired to associate with that which there fled away; for he was 196 pursuing her, and she was fleeing. Then was Zosimus, by his running, in some measure made nearer. When he was so near that she could hear his voice, then began he to send forth such a voice as this, with loud calling, and thus said, weeping, 'Why 200 fleest thou me, an aged sinner, thou servant of God? Wait for me,

and syle me þines gebedes bletsungan þurh þone god þe him nænne fram ne awyrpð; Ðas word soðlice Zosimus mid tearum geypte .
 196 þa becom heo yrnende to sumere stówe . on þære wæs getácnod swilce fordruwod burna . þa ða hí witodlice pyder becómon . þa scéat heo inn on þone burnan . and eft upp on opre healfe; Zosimus þa soðlice clypigende . and na hwider furð-clypigende¹ . stód
 200 þá on opre healfe þæs burnan þe þær gesewen wæs . and to ge²ihhte þa tearas þam tearum . and gemænig-fealdode þa sworetunga þam siccetungum . swá þæt þær nán pincg gehyred næs buton seo geomerung þæs heofes; Ða witodlice se lichama þe ðær fléah .
 204 ðyllice stemne forð-sende and þus cwæð; Ðu abbod Zosimus miltsa me for gode ic ðe bidde . for þon ic ne mæg mé þé geswutel-
 lian . and ongean-weardes þe gewenden . forþon ic eom wíf-hádes mann . and eallunga lichamlicum wæfelsum bereafod . swá swá þu
 208 sylf gesihst . and þa sceame mines lichaman hæbbende úofer-wrigene; Ac gif þu wille mé earmre forworhtre þine halwendena gebedu to forlætan awyrp me þonne hyder þinne scyccels þe þu mid bewæfed eart . þæt ic mæge þa wíflican tyddernysse ofer-wreon .
 212 and to ðe gecyrran and þinra gebeda onfón; Ða gegrap Zosimus swiðlic ege . and fyrhtu witodlice forþan þe he gehyrde þæt heo be his naman næmnede hine þone ðe heo næfre á'r ne geseah . ne næfre fore secgan ne gehyrde . buton þæt he swutellice ongeat þæt
 216 heo mid þære godcundan fore-sceawunge onliht wæs; He þa fæstlice swa dyde swa heo bebéad hine þam scyccelse ongyrede . þe he mid bewæfed wæs on bæclincg gewend hire to wearp; Heo þa þæs³ onfeng . and hire lichaman ofer-wreah; And gegyrede hire be
 220 þam dæle þe heo mæst mihte . and mæst neod wæs to beheligenne; Heo þa to Zosimam wende . and him to cwæð . Hwi wæs þe la abbod Zosimus swa micel neod . me synful wíf to geseonne . oððe hwæs wilnast þu fram me to hæbbenne . oppe to witenne þæt þu
 224 ne slawedest swá micel geswinc to gefremmanne for minum þingum; He þa sona on þa eorðan hine astrehte . and hire bletsunga bæd

219. G. om. And gegyrede hire.

221. G. and heo ða hi (*for* Heo þa).220. G. oferhelianne (*for* beheligenne).

225. G. sona hine on [ða] eorðan streccan . . .

¹ clipigende has two dots over the y, probably for expunction; it is wrongly repeated; read forð-gangende.² Leaf 124, back.³ Here begins the Gloucester Fragment, ed. Earle.

for the hope of the reward for which thou hast so greatly toiled. Stand and give me the blessing of thy prayer, through the God who rejecteth no man from Him.' These words Zosimus verily ²⁰⁴ pronounced with tears.

Then came she, running, to a certain place, in which were signs as it were of a dried up burn [stream]; when they had come thither, then she shot into the burn, and again up on the other side. ²⁰⁸ Then Zosimus crying aloud, and in no direction advancing (?) forwards, stood there on the other side of the burn which was there visible, and added tears to tears, and multiplied sighs upon sighs, so that nothing was heard there save the lamentation of mourning. ²¹² Then indeed the figure which fled there sent forth this voice and thus spake, 'Thou, Abbot Zosimus, have pity on me for God's sake, I pray thee, because I cannot show myself to thee and turn towards thee; for I am a person of female sex, and totally ²¹⁶ bereaved of bodily clothing, even as thou thyself seest, and having the shame of my body uncovered. But if thou desirest to grant me, a poor evil-doer, thy salutary prayers, then cast me hither thy mantle with which thou art clothed, that I may cover my ²²⁰ womanly weakness, and turn to thee and receive thy prayers.'

Then indeed a great awe and fright seized Zosimus, because he heard her name him by his name, whom she had never before seen, nor had ever heard tell it before, except that he manifestly ²²⁴ perceived that she was enlightened with divine foreknowledge. Then he confidently did even as she had prayed him, ungirded the mantle with which he was clothed, and, turning his back, threw it to her. This she then received, and covered her ²²⁸ body, and girded herself about the part that she most required to do, and [which there] was most need to conceal. Then she turned to Zosimus and said to him, 'Why hadst thou, oh Abbot Zosimus, so great need to see me, a sinful woman, or what ²³² desirest thou to have from me or to know, that thou hast not slackened to perform so great labour on my account?' Then he straightway prostrated himself on the earth, and besought her blessing; she in turn prostrated herself and besought his blessing. ²³⁶ Then after the space of many hours the woman said to Zosimus,

heo ongean hine astrehte . and his bletsunga bæd ; Ða æfter
 manega tīda fæce cwæð þæt wif to Zosime ; Ðe gedafenað abbud
 228 Zosimus to biddenne and to bletsigenne . forþan þu eart under-
 wreðed mid þære ¹sacerdlican lare . and þu eart tellende cristes
 gerynu mid þam gyfum þæra godecundlican æt his þam halgan
 weofode manegum gearum þeowigende ; Ðas word witodlice
 232 gebrohton on Zosime micelne ege . and fyrhtu . and he wæs byf-
 igende ; And hé wæs geondgoten mid þæs swates dropum ; Ða
 ongan hé sworetan swá swá eallunga gewæced on þam oreðe
 belocen . and þus . cwæð . Eala ðu gastlice modor . geswutela nu
 236 hwæt þu sy . of þære gesihþe . forþam þu eart soðlice godes
 pinen ; Gepinga me nu of þam geongran dæle for þyssere worulde
 dead² gefremed on þam geswutelað on þe . seo godeunde lufu ealra
 swiðost þæt þu mé be naman næmdest . þone þu næfre ær ne
 240 gesawe ; Ac for þam þe seo gyfu ne bið oncnáwen of þære medem-
 nysse . ac gewuna . he is to getacnigenne of þære sawla dædum .
 bletsa þu me for drihtne ic þe bidde . and syle me þæt un-bereafi-
 gendlice gebæd þinre fulfremednysse ; Ða ongan heo³ hire on-enn-
 244 prowigan þæs ealdan witan staðolfæstnysse . and cwæð . god sy
 geblotsod se ðe is sawla hælu tiligende ; Ða for-geaf heo Zosime
 andswarigende . AMEN ; Ða arisan hí butu of þære eorþan [*A gap*
in the story in MS. Julius E. 7. It is supplied, up to l. 292, from
 248 *the Gloucester Fragments, ed. Earle.*] [*—þa ongan eft⁴ þæt wif*
sprecan to þam ealdan and ðus cwæþ . Eala man for hwylcre wisan
come þu to me synfulre . Swa-þeah hwæðre forþam þe seo gyfu þæs
haligan gastes to þam gerihthe⁵ þæt ðu hwylce þenunga minon
 252 *lytlan lichaman to gehyðnysse gegearwige . Sege me hu nu to*
dæge on middan-earde cristes folc sy gereht . and hu ða caseres
oððe hu is nu gelæswod seo heord cristes rihtgeleafullan gesam-

226. G. ongean þam heo eac hi
 astrehte ; G. wilnode (*for* bæd).

227. G. manegra tīda ; G. Zosimum.

228. G. gebiddanne ; G. bletsianne
 forðam þe ðu.

229. G. are (*for* lare).

230. G. gyfum his godecundlicnesse
 and his.

231. G. þeowiende ; Ða.

232. G. ongebrohton Zosime ; G.
 fyrhto.

233. G. dropung.

¹ Leaf 125.
 mortua).

² MS. deað ; *but read dead, as in G ; (Latin version,*
 mortua).

³ MS. he ; *read heo, as in G.*

⁴ *Supplied by guess.*

⁵ *Letters or words printed in italics are indistinct or uncertain.*

‘It befitteth thee, Abbot Zosimus, to pray and to bless, because thou art authorised by the sacerdotal dignity, and thou preachest Christ’s mysteries with the gifts of divine things, serving at his holy altar for many years.’

These words verily brought upon Zosimus great awe and fright, and he trembled, and was suffused with drops of sweat. Then he began to sigh as if utterly weakened and choked in his breath, and thus said, ‘Oh thou spiritual mother, reveal now who thou art in that appearance, because thou art verily God’s handmaiden. Intercede for me now, [thou who art] rendered dead to the younger portion as regards this world; herein appeareth in thee the divine love most of all, that thou hast named me by name whom thou never before sawest. But because grace is not discovered by (personal) merit, but [its] wont is to be witnessed by the soul’s deeds; bless thou me for the Lord’s sake, I pray thee, and give me the prayer, never to be taken away, of thy perfection.’

Then she began to sympathise with the wise old man’s steadfastness, and said, ‘God be blessed who taketh care for the salvation of souls.’ Then she gave Zosimus [her blessing, he] answering, ‘Amen.’

Then they both arose from the earth. Then began the woman again to speak to the old man, and thus said: ‘Oh man, for what purpose camest thou to me, a sinner? Nevertheless, since the grace of the Holy Ghost has directed thee so that thou mayest perform some small service to the advantage of my poor body, tell me how, now-a-days, Christ’s people are governed in the world, and how the emperor’s [matters stand]; or how the flock

234. G. sprecan (*for* sworetian); G. eallunga; G. and þam orðe.

236-8. G. forðam þe þu eart beforan drihtne gebungen and of þam strengran dæle þisse worulde dead gefremed.

238. G. gyfu (*for* lufu).

240. G. biſſ na oncnawen.

241. G. gewuna is hi to getacni-

enne; G. sawle.

242. G. þæt beþearfice gebed.

243. G. ongann heo; *om.* hire; G. embrowian (*omitting* on).

245. G. *om.* se ðe is; G. hælo tiliend. Zosime (*alt. to* Zosimas) and-swarode. Amen.

246. G. arison; G. buta.

nunga . Zosimus hire andswarode . Eala þu *halige modor* þinum
 256 halgum gebedum god hæfð forgyfen staðolfæste sibbe . [*ac gelyest nú
 þá fréfrunge unweorðlices*¹] muneces . and for drihtne [*gebide for
 þám*] middan-earde and for me synfullum þæt me ne wurðe
 ge[*idlod þæt*] geswinc þises sið-fætes . and se weg swa myccles
 260 west[*enes* . þá cwæð heo . ðe gedaf]enað abbot zosimus for me and
 for eallum gebiddan forðam þe [*þú eý on þám sacerdh*]ade swa swa
 ic ær cwæp . [*ac for ðinum þingum*] and for þam þe we habbað
 þæt gebod h[*yrsumnysse* . þæt þe mé þurh ðe geboden is . mid góðum]
 264 willan ic do . and þus cweðende hi to þam [*éastan gewend*] upah-
 afenum eagum on þa heahnysse and aþenedum earmum ongan ge-
 biddan mid þære welera *styrungum* on stilnesse swa þæt ðær næs
 eallinga nan stemne gehyred þæs þe man ongyten mihte . þæs
 268 gebedes eac swylce zosimus nan þing ongytan ne mihte . He stod
 witodlice swa swa he sylf sæde byfiende and þa eorþan beheald-
 ende . and nan þing eallinga sprecende . He swor witodlice god
 him to gewitan on his wordum fore-settende þæt ða get þa þa heo
 272 þus [*burhwunode*] on þære gebedes astandendnysse he his eagan
 lythwon fram ðære eorðan up-ahof þæt he geseah hi up-ahefene
 swa swa mannes elne fram þære eorðan . and on þære lyfte hang-
 ende gebiddan ongan . Ða þa he þis geseah þa wearð he gegripen
 276 mid mycelre fyrhto . and hine þa on eorðan *astrehte* and mid swate
 ofergoten wearð and swiðlice gedrefed . naht geprystlæhte specan .
 butan wið him sylfum þæt án . [*drihten . gemiltsa mé* .] Ða þa he
 on þære eorðan læg *astreht* þa g[*edrefed wearð hé on his gebance* .
 280 *smeágende hwæðre*]² hwon hit gast wære þæt ðær mid hwylcere
 hiwunga gebæde hi . Heo ða þæt wif hi bewende and þone munuc
 up arærde þus cweðende . To hwy gedrefest þu abbot pine
 gepohtas to geæswicianne on me swylce ic hwylc gast syrwiende

¹ Words within square brackets, and printed in italics, are supplied purely from conjecture; the Latin text has—Sed suscipe indigni monachi consolationem, et per Dominum ora pro omni mundo et pro me peccatore ut non huius cursus et itineris labor sine fructu mihi efficiatur tantæ solitudinis viâ. Et illa respondit ad eum: Te quidem oportet, abba Zosima, sacerdotii ut dixi habentem honorem pro omnibus et pro me orare; in hoc enim et vocatus es. Sed quia obedientiæ præceptum habemus, quod mihi a te iussum est; bona faciam voluntate.

² Lat. 'scandalizabatur in mente putans ne spiritus esset, qui se fingeret orare'

of Christ's right-believing congregation is now pastured.' Zosimus answered her: 'Oh thou holy mother, God hath granted permanent peace to thy holy prayers. [But fulfil the consolation of an unworthy] monk, and for the Lord's sake [pray for the] world and for 268 me, a sinful man, that the toil of this journey may not be [rendered vain] to me, and the way over so much desert.' [Then said she:] 'It becometh thee, abbot Zosimus, to pray for me and for all, because that [thou art in the priest]hood, as I before said. [But 272 for thy sake] and because we have the command of obedience, [that which is commanded me by thee] I will do with a good will.' And thus saying, she, [having turned to the east,] with eyes uplifted towards heaven and with her arms stretched out, 276 began to pray with the motions of her lips in silence, so that no voice at all was heard that anyone could perceive; and thus Zosimus could not understand anything of the prayer. He stood indeed, as he himself said, trembling and looking down upon the 280 earth, and speaking nothing at all. He swore verily, taking God as a witness to his words, that while she thus [continued] in the perseverance of her prayer, and he lifted up his eyes a little while from the earth, that he saw her lifted up, as it were the 284 space of a man's ell, above the earth, and began to pray hanging in the air. When he saw this, he was seized with great fright, and prostrated himself on the earth, and was suffused with sweat and vehemently agitated. He durst not speak anything, save 288 only, to himself, ['Lord, have mercy upon me']. Whilst then he lay prostrate on the earth, he [was troubled in his mind, considering whether] at all it might be a spirit that, by some strange appearance, was praying there. She then, I mean the 292 woman, turned about and lifted up the monk, thus saying: 'Why dost thou trouble thy thoughts to take offence at me, as if I were some spirit praying deceitfully? But know, thou man, that I am a sinful woman, though endued, nevertheless, with 296

284 gebedu fremme . Ac wite þu man þæt ic eom synful wif . Swa-
 þeah-hwæðere utan ymbseald mid þam halgan fulluhte . and ic
 nan gast ne eom ac æmerge and axe and eall flæsc and nan gast-
 lice [*hiwunge hæbbende . Ða heo ðus cw*]æp heo hire andwlitan
 288 gebletsode¹ mid þære halgan rode-tacne . and hire eagan and
 weleras and eac hire breost mid þære bletsunga heo getrymede and
 þus cwæð . God us alyse abbot zosimus fram urum wiðerwinnan and
 fram his anbringellan forðam þe his æfst is mycel ofer us . Ðas
 292 word se ealda hyrende hine adune *astrehte* .] [*Here both MSS. fail.*
The Latin version has :—et apprehendit pedes eius, dicens cum
lacrymis : Obsecro te per Dominum Iesum Christum, verum
Dominum nostrum, qui de virgine nasci dignatus est, pro quo has
 296 *carnes expendisti, vt nihil abscondas à seruo tuo, quæ es, et vnde,*
et quando, vel ob quam caussam solitudinem hanc inhabitasti, sed
et omnia, quæ circa te sunt, edicito mihi, vt Dei magnalia facias
manifesta. Sapientia enim abscondita et thesaurus occultus, quæ
 300 *utilitas in vtrisque ? sicut scriptum est. Dic mihi omnia propter*
Deum ; nec enim pro gloriatione aut ostentatione aliquid dicis, sed
vt mihi satisfacias peccatori et indigno. Credo enim Deo, cui
viuis, cum quo et conuersaris, quoniam ob huiuscemodi rem
 304 *directus sum in hanc solitudinem, vt ea quæ circa te sunt, Deus*
faciat manifesta. Non enim nostræ virtutis est, iudiciis resistere
Dei. Nisi fuisset acceptabile Christo Domino manifestare te et
qualiter decertasti, nec teipsam permiserat videri ab aliquo, nec
 308 *me confortaret tantam properare viam, nusquam valentem progredi,*
aut potentem de cellâ meâ procedere.

CAP. XII. Hæc eo dicente, sed et alia plura, eleuans eum
 mulier, dixit : Verè erubesco, ignosce abba meus, dicere tibi tur-
 312 pitudinem meorum actuum : tamen quia vidisti nudum corpus
 meum, denudabo tibi et opera meorum actuum, vt cognoscas quàm
 turpis luxuriæ et opprobrio confusionis repleta est anima mea. Non
 enim, vt tuipe considerasti, propter aliquam gloriam, quæ circa
 316 me sunt volo narrare. Quid enim potero gloriari, quæ diabolo

¹ Lat. 'favilla et cinis et totum caro et nihil spiritualis phantasie ali-
 quando vel ad mentem reducens. Hæc dicens, signo crucis signat frontem
 suam,' &c.

holy baptism; and I am no spirit, but embers and ashes, and all flesh, and [having no spiritual appearance.' When she had thus said], she blessed her face with the holy sign of the cross, and she fortified her eyes and lips and even her breast 300 with the sign of blessing, and thus said: 'God deliver us, Abbot Zosimus, from our adversary and from his instigations, because that great is his spite against us.' The old man, hearing these words, prostrated himself, [and seized her feet, saying with tears: 304 'I conjure thee, by the Lord Jesus Christ, our true Lord, who condescended to be born of a virgin, for whose sake thou hast wasted this thy flesh, to hide nothing from thy servant, as to who thou art, and whence, and when or for what reason thou didst 308 first dwell in this solitude; but tell me all things about thyself, that thou mayest make manifest the wondrous doings of God. For as to hidden wisdom and a hidden treasure, what use is there in either, as it is written? Tell me everything for God's sake; 312 for thou wilt not say anything for vainglory or ostentation, but to satisfy me, who am a sinner and unworthy. For I trust in God, for whom thou livest and with whom thou hast converse, that for this very cause I was directed to this wilderness, that 316 God might make manifest the things concerning thee. For it is not in our power to resist the judgments of God. Unless it had been acceptable to Christ the Lord to make known both thee and thy strivings, He would neither have permitted thee to be seen 320 by any one, nor would He have strengthened me to set out on so long a journey, who was not able to travel anywhere, nor strong enough to walk beyond my cell.'

CHAP. XII. Whilst he was speaking thus, and saying other 324 things besides, the woman lifted him up, and said: "Of a truth I blush—pardon me, father abbot—to tell thee the vileness of my deeds; yet, since thou hast seen my body naked, I will also lay bare to thee the very performances of my deeds, that thou 328 mayest know how replete is my soul with vile lechery and shame of confusion. For, as thou hast thyself truly supposed, I do not wish to tell the things concerning myself out of any vainglory.

vas fui electionis effecta? Scio autem, quia si cœpero narrare^{1]}
 þa ðincg þe be me synd . sona þu fihst fram me on þi gemete swile
 man næddran fleo ; Ac swa þeah-hwæðere ic þe arecce naht for-
 320 hælende . and þe ærest bidde . þæt þu ne geteorige for me gebiddan .
 þæt ic ge-earnige and gemete on domes dæge hwilce hwugu mild-
 heortnysse ; Se ealda mid tearum ofergoten ongan biterlice wepan .
 þa ongan þæt wif cyðan and gereccan eall þa þincg þe be hire gedóne
 324 wæron þus cwæðende . ic hæfde broþor and eðel on egyptum and
 þær mid minum magum wunode . þa on þam twelftan geare minre
 ylde . þa ongan ic heora lufu forhycgan² . and to alexandrian þære
 byrig becom ; Ac mé sceamað nu to gereccenne hu ic on þam
 328 fruman ærest minne fæmnhád besmát . and hu ic unablinnendlice .
 and unafyllendlice þam leahtrum . and þæra synlusta . læg under-
 peoded . þis is nu witodlice sceortlice to areccanne ; Ac ic nu swa-
 þeah hraðor gecyðe þæt þu mæge oncnáwan þone únalyfedan bryne
 332 minra leahtra þe ic hæfde on þære lufe þæs geligeres . ac miltsa
 me abbud . eac on . xvii . wintrum ic openlice folca meniu geond-
 ferde on þam bryne forligeres licgende ; Ne forleas ic na minne
 fæmn-hád for æniges mannes gyfum ; Oppe ic witodlice ahtes on-
 336 fenge fram ænigum þe me aht gyfan woldon . ac ic wæs swiðe
 onæled mid þære hátheortnysse þæs synlustes . þæt ic gewilnode
 butan ceape þæt hí mé þe mænigfealdlicor to geurnon . to þy þæt
 ic þe eð mihte gefyllan þa scyldfullan gewilnunga mines forligeres ;
 340 Ne þú ne wén na þæt ic aht underfenge for ænegum welan . ac
 symle on wædlunge lyfde . for þon ic hæfde swá ic ær sæde unafyl-
 lendlice gewilnunga swá þæt ic me sylfe unablinnendlice on þam ádále
 (sic) þæs manfullan forligeres besylede and þæt me wæs to yrmðe .
 344 and þæt ic me tealde to life þæt swá unablinnendlice purhtuge þæs

318. O. (*leaf 16*) *begins here with*
 on þy gemete. O. þe (*for swile*).

319. O. nædran flyh ; hit (*for þe*) ;
 naht ne forhelende.

323. O. reccan. O. om. eall.

324. O. cweþende.

326. O. hyra lufa.

327. O. birig ; scamað ; gemynd-
 gianne (*for gereccenne*).

328. O. fæmnanhad.

329. O. om. and *after* leahtrum.
 O. underpeod.

330. O. scortlice.

331. O. rapor ; ðane ; unfylledan
 (*for únalyfedan*).

332. O. lufan forgeliges ; O. om. ac.

333. O. seofantýne wintran ; mænigo
 geond-for.

334. O. ðan ; forligres.

¹ *The Latin continues with* : ea quae sunt de me , &c.

² *Leaf 125, back.*

For of what shall I be able to boast, who was made a vessel of election 332
by the devil himself? For I know that, if I begin to narrate] all the things concerning me, thou wilt soon flee from me in the manner in which a man may flee from an adder. Nevertheless, I will relate all to thee, concealing nothing, and will first of all pray thee, 336
that thou wilt not grow weary of praying for me, that I may merit and meet with at least some share of mercy in the day of judgment.'

The old man, suffused with tears, began to weep bitterly. Then began the woman to tell and relate all the things that had 340
happened to her, thus saying:—'I had a brother and a home in Egypt, and there dwelt with my relatives. Then, in the twelfth year of my age, I began to despise their love and betook myself to the city of Alexandria. But I am ashamed to recount 344
now how at the outset I first polluted my virginity, and how ceaselessly and insatiably I [gave myself up] to sins, and continued in subjection to sinful lusts. It must now indeed be told briefly; yet I now the rather tell of them, that thou 348
mayest perceive the unlawful burning of my misdeeds that I felt in my love of fornication. But pity me, abbot; even for seventeen years I openly surpassed a number of people, continuing in the desire of fornication. Neither did I lose 352
my virginity for any man's presents, nor would I indeed receive anything from any one who desired to give me somewhat; but I was greatly excited with the heat of sinful lust, so that I desired that they would come to me in greater num- 356
bers without any price, to the end that I might the more easily satisfy my culpable desires for wicked living. Nor do thou suppose that I would receive anything for any world's wealth, but ever lived in poverty, because I had, as I said before, insatiable desires, 360
so that I ceaselessly polluted myself in the puddle of wicked adultery, and this was my misery; and this I accounted as life, that I might thus ceaselessly fulfil the vexations of the flesh, Whilst I

335. O. *geofum*.336. O. *onfengc*; but see l. 340. O. *om. aht*. O. *gyfon*; ic swa swiðe wæs.337. O. *onhæled* (!).338. O. *om. þæt after ceape*; þam (*for þy*).339. O. *ic mihte þe eð*; *gewilnunge*; *geligres*.341. O. *symble*; *forþan þe ic*; *ic þe ær*.342. O. *gewilnunge*; *adele*.343. O. *geligres*; *to myrcðe* (*indistinct*; but perhaps it is the right reading).344. O. *gif ic* (*for þæt swá*).

gecyndes teonan; þa ic þus leofode þa geseah ic on sumere tide
miccle meniu affricána and egypta togædere yrnende swá swá to
sæ; Ða gemette ic færunga heora sumne . and þone axode hwæper
348 hé wende þæt seo mæniu efstan wolde; He me *and*swarode and
þus cwæð þæt hí to hierusalem faran woldon for þære halgan róde
wurðunga þe man æfter naht manegum dagum wurðian sceolde .
Ða cwæð. ic to him; Wenst þu hwæðer hí mé underfon willan .
352 gif ic mid him faran wille; Ða cwæð. he; Gif þu hæfst þæt færeht
ne forwyrnþ þe heora ænig; Ða cwæð. ic to him; ¹ Broðor soðlice
næbbe ic nán færeht to syllanne . ac ic wille faran . and án þæra
scypa astígan . and peah hí nellan hí mé afedað . and ic me sylfe
356 heom befæste . and hæbben hí minne lichaman to gewearde for þam
færehte . þæt hí mé þe hrædlicor underfón; Miltsa me abbud forðon
ic gewilnode mid him to farenne . þæt ic þe má em-wyrhtena on
þære prowunge mines wynlustas hæfde; Ic cwæð. ær to þe; Ðu
360 halga wer miltsa me . þæt þú mé ne genyde to areccenne míne
gescyndnysse; God wát þæt ic heora forhtige . for þam þe ic wát
þæt þas mine word ægðer gewemmað ge þé . ge þas lyfte; Zosimus
soðlice þa eorðan mid tearum ofer-geotende hire to cwæð; Eala
364 þu gastlice modor sege for gode ic þe bidde . and ne forlæt þu þa
æfterfylgednysse . swa halwendre gere[ced]nysse . and þus cwæð; Se
geonglincg gehyrde sona þæt bysmor minra worda . and hlihhende
me fram gewát; Ic þa sona þa swingle me fram awearp . þe ic
368 seldon gewunode on handa to hæbbenne . and to þære sæ arn . þær
þær ic hí geseah gesamnode . þa geseah ic tyn geonge men . sætgæd-
ere standende be þam waruðe . genoh þæslike on lichaman . and
on gebærum . and ful licwurðe me þuhte to mines lichaman luste .

345, 6. O. ic þa þus lufode; ic
sumre tide on sumra healue miccle
mænigeo of affricana and of egypta.

347. O. færinga hira; and ic þone
ahsode hwider (i).

348. O. mænigeo.

349. O. om. þus.

350. O. weorþunge; O. *inserts* æfter
þæt *before* wurðian.

351. O. wast (*for* Wenst); hi willen
me underfon.

352. O. færriht.

354. O. nabbe; færriht; and me
on an þara.

355. O. gestigan; forþam ic (*for*
and ic).

356. O. him (*for* heom)*; him (*for*
hí); and þane wið þam færrichte onfon
(*for* for þam færehte).

357. O. om. þæt hí . . . underfón;

O. *ins.* Zosimus *after* abbud.

358. O. wilnode; emnwyrhtena.

¹ Leaf 126.

thus lived, I saw at a certain season a great multitude of Africans 364
and Egyptians running together as it were towards the sea. Then I
suddenly met one of them, and asked him whither he supposed
that the multitude desired to hasten. He answered me, and
spake thus, saying, that they wished to go to Jerusalem out of 368
reverence for the Holy Rood, which should receive due honour
not many days afterward. Then said I to him: "Thinkest thou
that they will take me too, if I wish to go with them?" Then
said he: "If thou hast the passage-money, none of them will re- 372
fuse you." Then said I to him: "Brother, verily I have no
passage-money to give; but I wish to go and embark in one of
the ships, and they shall support me, though they do not wish it;
and I will entrust myself to them; and let them have my body at 376
their pleasure for the passage-money, that they may the more
readily receive me." Pity me, abbot, because I desired to go with
them, that I might have the more associates in the passion of my
desires. I said before to thee, "pity me, thou holy man;" in order 380
that thou shouldst not compel me to recount my shame. God
knoweth that I fear my own words, because I know that these
words of mine pollute both thee and the very air.' Zosimus
indeed, bedewing the earth with his tears, said to her: 'Ah, 384
thou spiritual mother, say on, I pray thee, for God's sake, and
be not silent as to the sequel of so sanctifying a history.' And
then she said thus: 'The young man soon heard the shamefulness
of my words, and departed from me, laughing. Thereupon I soon 388
cast from me the flax-stick [*better*, spindle] which I was seldom
wont to have in my hands, and ran to the sea, where I saw them
assembled. Then I saw ten young men standing together on the

359. O. þam (*for þære*); wynlustes.

361. O. gesceandnysse; hira.

362. O. wemmað.

363. O. witodlice (*for soðlice*); on
(*for þa*); ofer-geotendum.

364. O. sege me for.

365. O. gerecednysse (MS. Julius
has *gerenyssse*, which seems to be a
mistake). For and þus cwæð O. has
beo þa togecyte þære ærran cyðnysse
(i.e. let those be added to the former
exposition).366. O. Se geongling þa soðlice
gehyrende þæt bysmorgleow; O. om.
and.367. O. soðlice (*for sona*); spinle
(*for swingle*; which is far better;
Lat. text: *proiciens quam gestabam*
colum).

368. O. habbanne.

369. O. hī gegaderade geseah.

370. O. weroðe.

371. O. liewyrðe þæs þe me lus-
tum.

372 ic me þa unsceandlice¹ swá swá ic gewuna wæs . to-middes heora
gemengde and him to cwæð . Nimað me on eower færeld mid eow .
ne beo ic na eow unlicwyrðe ; And ic hi þa ealle sona to þam man-
fullum leahtrum . and ceahhetungum bysmerlicum astyrede ; Mid
376 manegum oprum fullicum : and fracodlicum gespræcum . hi þa
witodlice mine unsceamlicam gebæra geseonde me on heora scip .
namon to him . and forð hreowan ; Eala Zosimus hu mæg ic þe
areccan . oppe hwile tunga mæg hit asecgan . oppe eara gehyran .
380 þa mán-dæda þe on þam scip-færelde wæron . and on þam siðfæte
gefremede . and hu ic to syngi² genne genyðde ægðer ge ða earman
willendan . and þa earman syllendan ; Nis nan asecgendlic oððe
únasecgendlic fracodlicnysse hiwung þæs (*sic*) ic ne sih tihtende . and
384 lærende . and fruma gefremed ; Beo la nu on þysum gehealden .
forþan þe ic wundrige hū seo sæ aðolode . and adruge mine þa
unrihtlican lustas . oððe hu-meta seo eorðe hyre muð ne úntynde .
and me swa cwyce on helle ne besencte þe swa manega sawla on
388 forspillednysse grin gelædde . æc þæs þe ic hopige þæt god mine
hreowsunga sohte . se ðe nænne ne forlætað forwurðan . ac ealle
hále gedeð . þe on hine gelyfað . forðon soðlice hé nele þæs synful-
lan deað . ac langsumlice his gehwyrfednysse bið ; We þa swá mid
392 micclum ofste . witodlice to hierusalem foron . and swa mænige
dagas swa ic ær þære [rode] symbelnysse on þære ceastre wunode mid
[gelicum] fullicum weorcum me gemæ[n]gde . and eac [wyrsum] ;
Næs ic na geniht-sumigende on þam geongum . ðe on þære sæ mid
396 me . oððe on þam siðfæte hæmdon . ac ic eac swilce mænga ælðeodige .
and ceaster-gewarena . on þa dæda minra scylda [gegadrigende] .

372. O. unsceandlice (*rightly*) ; the un- has been erased in MS. Julius, by mistake ; on (*for* ic) ; hira.

373. O. on eowrum færelde ; om. mid eow.

374. O. eow na ; O. And hi ealle.

375. 6. O. bysmer ceahhettungum astyrode wurdon (*with a different construction*) ; fracodlicum.

377. O. gebæro.

378. O. reowan.

379. O. tunge (*better*) ; geseccan ; eare (*better*).

380. O. mán (*om. dæda*) ; om. wæron ; oððe (*for* and).

381. O. gefremede wæron ; syn-gienne.

382. O. nellendan (*for* syllendan) ; this seems right ; Lat. text—vel in-vitos.

383. O. þæs (*as in text*) ; si (*for* sih) ; tihtend.

384. O. lærend ; gehealdan.

385. O. wundrie ; aþolade.

386. O. ontynde.

¹ unsceandlice, with un erased.

² Leaf 126, back.

shore, sufficiently comely in body and in demeanour, and very 392
 suitable, methought, for my bodily lust. Then I shamelessly, as I
 was wont, went amongst them, and said to them: "Take me with
 you on your voyage; I shall not be displeasing to you." And
 I soon excited them all to wicked vices and shameful jestings, 396
 with many other filthy and lewd expressions. Then they,
 seeing my shameless behaviour, took me with them in their ship,
 and rowed away. Oh, Zosimus, how can I relate to you, or what
 tongue may say, or what ear hear, the evil deeds that took place 400
 upon the voyage, and that were done in the passage; and how
 I compelled to sin both the wretches who were willing and
 the wretches who gave me money. There is no description of
 lewdness, utterable or unutterable, which I did not allure to 404
 and teach, and first performed. Be now satisfied with this;
 for I wonder how the sea could suffer and endure my un-
 righteous desires, or how the earth at any rate did not open her
 mouth, and sink me all alive down into hell, who led so many 408
 souls into the snare of perdition, except that I suppose God sought
 my repentance, He who suffereth none to perish, but saveth all
 who believe upon Him. For verily He desireth not the death of
 the sinner, but patiently expecteth his conversion. Thus we, with 412
 great haste, journeyed on to Jerusalem; and as many days as I
 lived in the city before the day of the festival [of the Rood], I asso-
 ciated myself with similar, and even worse, foul deeds. I did not
 restrict myself to the young men who associated with me on the sea 416
 or on the journey, but I also gathered together many of the strangers
 and citizens in the deeds of my sins, and betrayed and contaminated

387. O. *om. swa; cwucuwe (for cwuce).*

388. O. *forspillendnysse; þær (for þæs).*

389. O. *nænne nele forweorðan. Ac ealle weorðan hale þe, &c.*

390. O. *om. gedeð . . gelyfað; O. forþam.*

391. O. *anbit (for bið); O. om. mid.*

392. O. *foran; manige.*

393. O. *inserts rode, which the text omits.*

394. O. *gelicum (rightly; MS. Julius has lichaman); gemænge (rightly; MS. Julius has gemægde); wyrsum (rightly; MS. Julius has wyrsum.*

395. O. *mid me on þære sæ.*

396. O. *mænega ælðeodie.*

397. O. *ceaster-wara. O. gegadriende; Jul. gegadrigendum; we must prefer the former, and read gegadrigende.*

and beswicende besmát . Ða þa seo symbelnyss becom þære halgan
 deorwurðan rode . úp-ahefennysse ; Ic fore-geode þa geongan swá
 400 swá ær on þæt grin forspillednysse teonde . þa geseah ic soðlice on
 ærne mergen hi ealle anmodlice to þære cyrcan yrnan . þa ongan ic
 yrnan mid þam yrrendum . and samod mid heom teolode toforan
 þam temple becuman . þa þa seo tíð becom þa halgan rode to wur-
 404 þigenne . þa ongan ic nydwræclíce gemang þam folce wið þæs folces
 þringan . and swá mid micclum geswince ic ungesælige to þæs
 temples dura becom mid þam þe þær in-eodon . þa ic sceolde in on
 þa dura gangen . þa ongunnon hi butan ælcere lættinge ingangan .
 408 mé witodlice þæt godcunda mægen ¹þæs ganges bewerede . and ic
 sona wæs ut aprungen fram eallum þam folce . oððe ic ænlipigu on
 þam cafertune to læfe opstód . þa ongan ic þencan þæt me þæt
 gelumpe for þære wiflican unmihte . and ic me þa eft ongan mænc-
 412 gan to oprum . þæt ic wolde on sume wisan inn geþringan . ac ic
 swanc ón ídel . mid þam þe ic þone ðerscwold þæra dura gehrán .
 and hí ealle þyder inn onfangene wæron butan ælcere lettinge . þa
 wæs ic ána ut asceofen ² ; Ac swilce me hwilc strang meniu ongan
 416 stode . þæt me þone ingang beluce . swa me seo færlíce godes wracu
 þa duru bewerede ; Oððe ic eft standende on þæs temples cafertune
 wæs . þus ic prywa . oppe feower sifum þrowode minne willan to
 geseonne . and eác to fremanne . and þa ða ic naht ne gefremode .
 420 þa ongan ic ofer þæt geor[n]e wénan and mín lichama wæs swiðe
 geswenced for þam nyde þæs geþringes ; Ða gewát ic witodlice
 þanone . and mé ána gestód on sumum hwomme þæs cafertunes .
 and on minum mode geornlice pohte and smeade for hwilcun intin-
 424 gum me wære forwyrned þæs liffæstan treowes ansyn . þa onhran
 soðlice mín móð and þa eagan minre heortan hælo andgit mid me
 sylfre þencende þæt me þone ingang belucen þa onfeormeganda (*sic*)
 minra misdæda . Ða ongan ic biterlice wepan . and swiðe gedrefed
 428 mine breost cnyssan . and of inneweardre heortan heofonde forð-
 bringan . þa geomorlican siccetunga ; Ða geseah ic of þære stówe

398, 9. O. halgan rode deorwurðan
 upahafenes.

401. O. urnan. (O. *breaks off*).

428. *Here G. begins again.* G.
 heofiende forðbrohte.

429. G. siccetunge.

¹ Leaf 127.

² asceafen, *alt. to asceofen.*

them. When the festival of the elevation of the precious Rood arrived,
 I went before the young men, as before, enticing them to the snare 420
 of perdition. Then indeed I saw them all run with one accord to
 the church early in the morning. Then began I to run with the
 runners, and together with them endeavoured to arrive before the
 temple. When the time came for reverencing the Holy Rood, then 424
 I began violently to push among the people against the people,
 and so with much toil I, poor wretch, arrived at the temple-door
 with those who were entering therein. When I ought to have
 entered at the door, the rest began to enter without any hindrance; 428
 but the divine might prevented me from going in, and I was soon
 thrust out from amid all the people, until I stood behind alone in
 the vestibule. Then I began to think that this had happened to
 me on account of my womanly want of strength, and so I began 432
 once more to mix myself with others, that I might somehow push
 my way in. But I toiled in vain, whenever I touched the thresh-
 hold of the doors. And they were all received therein without any
 hindrance, when I alone was pushed out. Just as if some strong 436
 company of men opposed me to prevent my entrance, so the sudden
 vengeance of God barred the door to me, until I was again standing
 in the vestibule of the temple. Thus thrice or four times I endea-
 voured to behold and also to fulfil my will; and when I in no 440
 wise succeeded, then I began to think earnestly about it, and my
 body was extremely wearied by the compulsion of the pressure.
 Then, verily, I departed thence, and stood alone in a corner of the
 vestibule, and earnestly deliberated in my mind, and considered for 444
 what cause the sight of the quickening tree was denied me. Then
 indeed a knowledge of salvation touched my mind and the eyes of
 my heart, while pondering with myself that the filthiness of my
 misdeeds had closed the entrance against me. Then I began to 448
 weep bitterly, and in great sorrow to beat my breast, and sighing
 from my inmost heart to bring forth sorrowful sobbings. Then

þe ic 6n st6d . þære halgan godes cennestran anlicnyssse standende .
 and ic cwæð to hire geornlice and únforbugendlice behealdende and
 432 cweðende ; Eala þu wuldorfæste hlæfdige þe pone soðan god æfter
 flæsces gebyrde acendest . geara ic wát þæt hit nis na gedafenlic . ne
 þæsllic . þæt ic [þe]¹ swá grimlice forworht eom . þæt ic pine anlicnyssse
 sceawige . and gebidde mid swá mænigfealdum besmitenum² gesih-
 436 þum . þu wære symle fæmne oncnáwan . and þinne lichaman hæb-
 bende clæne . and únwemmed . forþon witodlice genóh rihtlic is me
 swa besmitenre fram þinre clænan ungewemmednyssse beón áscirod³ .
 and fram aworpen . ác swá þeah-hwæðere forþan ðe ic gehyrde þæt
 440 god wære⁴ mann forðy gefremod þe þu sylf acendest . to þon þæt he þa
 synfullan to hreowsunge gecygede . gefultuma me nu anegre sælces
 fylstes bedæled . forlæt me and me þa leafe forgif to geopenigenne
 pone ingang þinre þære halgan cyrcan . þæt ic ne wurðe fremde ge-
 444 worden þære deorwurpan róde gesihðe . on þære gefæstnod wæs
 ealles middaneardes hælend . þone þu femne geeacnodost eac swilce
 fæmne acendest . se þe his agen blóð ageat for minre alysednyssse . ac
 hát nu þu wuldorfæste hlæfdige . me unmedemre for þære godcundan
 448 róde gretinge . þa duru beón úntynede . and ic me þe bebeode . and
 to mundbyrðnyssse geceose wið þin agen bearn . and inc bam ge-
 háte þæt ic næfre ofer þis minne lichaman ne besmíte purh þæt
 grimme bysmer-gleow þæs manfullan geligeres . ac sona ic halige
 452 fæmne þines suna róde geseo . ic mid þam wiðsace pissere worulde .
 and hire dædum mid eallum þingum þe on hyre synd . and syððan
 fare swa hwider swa þu me to mundbyrðnyssse geredst þus cwæð-
 ende . ic wearð þa gelæd mid þære hætu þæs geleafan . and mid
 456 þam truwan ophrinon . and be þære arfæstan godes cennestran
 mild-heortnyssse þryst-læcende . ic me of þære ylcan stówe astyrede
 ðe ic þis gebæd . cwæð . and me eft to þam ingangendum gemengde .

431, 2. G. om. and cweðende.

433. G. gearp.

434. G. om. þe. G. om. eom þæt ic.

435. G. bidde oððe gesceawie ; mænigfealdlicum.

436. G. oncnawen.

437. G. unwæmme. forþam.

438. G. om. swa ; besmitene.

438. G. ascunod (*perhaps rightly ; hence the false reading ascimod in MS. Julius*).

439. G. awurpon ; forþam.

440. G. wære forði mann ; þam (for þon).

¹ þe inserted by a later hand.

² ascimod, alt. (*later*) to ascirod.

³ Leaf 127, back.

⁴ re (*sic*), alt. (*later*) to wære.

from the place where I stood I beheld the likeness of the holy Mother of God standing there ; and I eagerly spake to her, without 451 turning away from beholding her, and saying : " Oh ! thou glorious lady, who according to the birth of the flesh didst bear the true God, well I wot that it is not fitting nor meet that I, who am so grievous a sinner, should behold thy form, and should pray 456 with looks that have been so repeatedly polluted. Thou wast ever known as a virgin, keeping thy body pure and undefiled; wherefore indeed it is very right that I who am so foul should be separated and cast out from thy pure virginity. Nevertheless, inasmuch as I 460 have heard that the God whom thyself barest was made man for that very reason, that He might call sinners to repentance, assist me now, who am desolate and deprived of any help. Permit me and give me leave to open the entrance of thy holy church, that I may 464 not be exiled from the sight of the precious Rood on which the Saviour of all the earth was fastened, whom thou, a virgin, didst conceive and, still a virgin, didst bear, who poured out His own blood for my redemption. But command now, O glorious lady, 468 that for me, unworthy though I be, the doors may be unclosed to let me greet the divine Rood, and I will give myself up to thee and choose thee for my protector against thine own Son ; and I promise you both that I will never hereafter pollute my body with the 472 dire lust of evil fornication ; but, as soon as I see the Rood of thy Son, O holy virgin, I will thereupon forsake this world and its deeds with all things that are therein ; and will afterwards go whither-soever thou dost advise me to go for my protection." Thus saying, 476 I was led by the fervour of belief, and touched with faith, and being made bold by the pity of the worthy mother of God, I stirred myself from the place where I said this prayer, and again mingled with those who were entering. After this there was nothing to 480

441. G. gecigde . Gefultma ; G. om. nu ; anegra ælces oðres fylstes.

442. G. bedælede ; geopenienne.

443. G. om. þære ; G. beo (*for* wūrðe).

445, 6. G. fæmne geeacnodelist ; G. om. eac . . . acendest.

448. G. untyned.

450. G. me (*for* minne lichaman).

451. G. sona swa ic þu halga (*alt.*

to halge).

452. G. sona (*for* mid þam) ; þisse.

454. G. gerecest.

455. G. wearð onæled mid ; hæto.

456. G. æthrinen.

457. G. om. þryst-læcende ; asty-rode.

458. G. þæt ic (*with* þe ic me *in* margin) ; gebed ; ic me þa eft (*for* me eft).

syppan næs nan þing þe me útsceofe oppe me þæs temples dura
 460 bewerede . and ic þa ineode mid þam ingangendum ; Ðe gegráp me
 witodlice stranglic fyrhto . and ic wæs eall byfigende gedréfed . þa
 ic me eft to þære dura geðeodde þe me wæs ær ingang belocen .
¹ swilc me eall þæt mægen þe me ær þæs inganges duru bewerede
 464 æfter þan þone ingang þæs siðfætes gegearwode . swa ic wæs
 gefylled mid þam gastlicum gerynum innon þam temple . and ic
 wæs gemedemod gebiddan þa gerynu þære deorwurðan and þære
 geliffæstan rôde ; Ða ic þær geseah þa halgan godes gerynu hu he
 468 symle geare is þa hreowsigendan to underfonne ; Ða wearp ic me
 sylfe forð on þa flór . and þa halgan eorðan gecyste ; Ða ic út-eode
 þa becom ic eft to þære stówe of þære ic ær þære halgan cennestran
 [anlicnyse] geseah . and mine cneowa gebigde beforan þam halgan
 472 andwlitan þysum wordum biddende ; Eala þu fremsumesta hlæfdig
 þe me þíne árfæstan mildheortnyse æteowdest . and mine þa un-
 wurðan bena [þe] fram ne² awurpe ic geseah þæt wuldor þe wé
 synfulle mid gewyrhtum ne [geseoð . sy] wuldor ælmihtigum gode
 476 se þe þurh þe onfehð þæra synfulra . and forworhtra . hreow-
 sunge and dædbote . hwæt mæg ic earm for-ðoht mare geðencan .
 oððe areccan . nu is seo tíð to gefyllenne . and to gefremmane
 swa ic ær cwæð . þinre ðære licwurðan mundbyrdnyse . ge-
 480 rece me nu on þone wæg þe þin willa sy . beo mé nu hælo lat-
 teow æteowod . and soðfæstnyse ealdor . beforan me gangende
 on þone wæg þe to dædbote læt ; Ða ic þus . cwæð þa gehyrde ic
 feorran áne stefne clypigende ; Gif þu iordáne þæt wæter ofer-færst .
 484 þær þu gefærst and gemetst góde reste ; Ða ic þas stemne gehyrde .
 and for minum þingum ongeat beon geclypode . Ic wepende spræc
 and to þære [halgan] godes cennestran anlicnyse hawigende . and

459. G. þing; ut-ascufe; þæs, *alt.*
to þære; *om.* temples.

460. G. *om.* and ic þa ineode.

462. G. þa (*for* eft); duru ge-
bydde; G. *inserts* æ before ingang.

463. G. swylce; G. *om.* duru.

464. G. gerymde and (*for* þæs . . .
gegearwode).

466. G. to gebiddanne.

467. G. liffæstan; and (*for* Ða).

468. G. symle is geare his þa
hreowsiendan.

469. G. sylfne; þam eorðan (*for*
þa flór); flór cyssende (*for* eorðan
gecyste); *om.* Ða ic.

470. G. stowe þe ic; G. *inserts*
godes *after* halgan.

471. G. *supplies* anlicnyse.

472. G. fremsumesta, *alt.* to -te;
hlæfdige.

¹ Leaf 128.

² MS. me.

push me out or to keep me from the temple-door ; and so I entered with those who were entering. Then indeed a strong terror seized me, and I was all trembling and troubled, as I again approached the door that before was fastened against me ; just as if all the 484 force that had formerly debarred me from entering the door had afterwards assisted my entrance in advancing. Thus was I filled with spiritual mysteries within the temple, and I was considered worthy to pray for the mysteries of the honoured and quickening 488 Rood. Then I beheld there the mysteries of the holy God, how He is ever ready to receive the repentant. Then I cast myself forward on the floor, and kissed the sacred earth. As I went out, I again arrived at the place whence I before saw the holy mother's likeness, 492 and bent my knees before the holy presence, saying these words : " Oh, thou most benign lady, who hast shewn me thy gracious mercy, and didst not cast from thee my unworthy prayers, I have seen the glory that we sinners by our merits never behold ; glory be to Almighty 496 God, who through thee receiveth the sorrow and repentance of sinners and misdoers. What more can I, a despairing wretch, think or tell of ? Now is the time to perform and fulfil, as I before said, thy favourable protection. Direct me now in the way that thou 500 wilt ; let an evident guide to salvation and a teacher of truth now appear to me, going before me in the way that leadeth to amendment." While I thus spoke, I heard a voice calling afar off : " If thou wilt pass over the river Jordan, there thou shalt experience and find good 504 rest." When I heard this voice, and understood that it was uttered on my account, I spake with weeping, looking towards the likeness

473. G. arfestan ; G. *ins. ær before* æteowdest.

474. G. þe ; Jul. þu (*wrongly*) ; G. ne (*rightly*) ; G. *ins. nu before* þæt.

475. G. geseoð wuldor sy ðam ; Jul. geseow (*sic*) seo wuldor.

476. G. hreowsunga.

477. G. dædbota ; earme forworht.

478. G. oððe to areccan, *alt. to to areccanne* (oððe *being underlined*) ; fremmanne.

479. G. swa swa.

480. G. latpeow.

481. G. *om. æteowod* ; me beforan.

482. G. weg ; gelæt.

483. G. feorranne ; stemne clypiende ; iordanem.

484. G. *om. gefærst and* ; gemetest. (*Here O. begins again with gehyrde.*)

485. G. O. minon ðingon. G. ic ongeat.

486. G. O. *supply* halgan ; G. *om. anlicnysse* ; G. hawiende ; G. O. *om. and.*

eft clypigende; Eala þu hlæfdige ealles middan-eardes cwén . þurh
 488 ðe eallum menniscum cynne hælo to becom . ne forlæt þu me;
 Ðus cwæðende ic þá út eode of þæs 'temples cafertune . and
 ofstlice [fór]; Ða gemette ic sum man . and me pry penegas
 sealde . mid þam ic me pry hlafas gebohte . [ða] ic me hæfde
 492 genoh gehyððo to mines siðfætes geblædfæstnysse; Ða axode ic
 þone þe ic þa hlafas æt bohte . hwilc se wæg wære þe to iordane
 þære éa rihtlicost gelædde; Ða þa ic þone weg [wiste] ic wepende
 be þam siðfæte arn symle þa axunga þære æscan [to-wriðende] .
 496 and gemang þam ðæs dæges siðfæt wepende gefylde; Witodlice þæs
 dæges wæs undern-tíd þa ða ic gegyrnode þa halgan deorwurðan
 róde geseón . And sunne heo þa to setle ahyldre . and þære æfen-
 repsunge genealæhte; Ða ic becom to *sanctes* iohannes cyrcan
 500 þæs fulwihteres wið iordanen gesette . and ic me pyder inn
 eode . and me þær gebæd . and sona in iordane þa éa astáh .
 and of þam halgan wætere mine handa and ansynu þwóh . and
 me þær gemænsumode þam liffe stan and þam unbesmitenum ge-
 504 rýnum ures drihtnes hælendes cristes on þære ylcan cyrcan .
 þæs halgan for-ryneles . and fulluhteres iohannes . and þær ge-æt
 healfne dæl þæs hlafes . and þæs wæteres ondranc . and me þær
 on niht gereste . and on ærne morgen ofer þa éa fór . þa ongan
 508 ic eft biddan mine lættewestran *SANCTA MARIAN* . þæt heo me
 gerihte pyder hire willa wære; Ðus ic becom on þis westen .
 and þanone oð ðisne andweardan dæg ic feorrode symle fleonde
 minne [god anbidigende] . and gehihtende . se þe hale gedeð ealle
 512 fram pissere worulde brogan þa ðe to him gecyrrað; Zosimus
 hire to cwæð . eala min hlæfdige hu mænige gear synt nu þæt
 þu on þysum westene eardodost; þæt wif him *and*swarode; Hit

487. G. clipode.

488. G. O. þa (*for* ðe). O. mæn-
niscum. G. mancynne (*for* mennisc-
cum cynne). O. þu me nu; G. me
nu (*for* þu me).

489. G. O. om. þa.

490. G. fór (*rightly*); O. for; MS.
Jul. forð. G. sumne. G. þe (*for*
and). O. pæningas.

491. O. seald. G. bohte. O. Ða;

G. þa; Jul. ðær.

492. G. gehyðe; O. gehype.

493. G. se weg; O. geweg (*sic*).494. G. rihtost wære; O. rihtor
wære (*for* rihtlicost gelædde). G.
om. Ða. G. O. wiste; Jul. ongæt
(*later hand*). O. *ins.* pider *after* ic.495. O. symble. G. axunge þære
æscan to-gewriðende; O. ahsunge
þære æsc[an] to-wriþende (Jul. to-¹ Leaf 128, back.

of the holy mother of God, and saying : " O lady, queen of all the earth, through thee came salvation to all mankind ; do not forsake 508 me." Thus saying, I went out from the vestibule of the temple, and went hastily onward. Then I met a certain man who gave me three pence, wherewith I bought for myself three loaves, which I considered sufficient subsistence as provision for my journey. Then I 512 asked the man of whom I bought the loaves, which was the way that led most directly towards the river Jordan. As soon as I knew about the way, I ran continually, still weeping, upon my journey, continually adding enquiry to enquiry [*see footnote*] ; 516 and so fulfilled the day's journey weeping. Verily it was the undern-tide of the day when I [first] desired to see the holy worshipful Rood ; and now the sun was declining towards its setting, and the even-tide approached. Then I arrived at the 520 church of St. John the Baptist, built beside the Jordan, and went in thither, and there prayed. Soon after, I went down into the river Jordan and washed my hands and face with the holy water, and then participated in the quickening and pure mysteries of our 524 Lord Jesus Christ in the same church of St. John, the holy fore-runner and baptist. There also I eat a half part of one loaf, and drank of the water, and lodged there at night, and then, early in the morning, crossed over the river. Then began I to pray once 528 more to my guide, the holy Mary, that she would direct me according to her will. So came I into this wilderness, and until this present day I have kept apart thence [i.e. from the world], ever fleeing and awaiting my God, and rejoicing [in Him], who 532 saves from the terror of this world all that turn to Him.'

Zosimus said to her : ' O my lady, how many years hast thou now dwelt in this wilderness ? ' The woman answered him, ' It

wriðenne) ; Lat. text : interrogationi interrogationem iungens.

496. G. siðfæc.

497. Here G. *breaks off*. O. ear-node (*for gegyrnode*).

498, 9. O. hi (*for heo*). O. om. and þære . . . genealshte.

500. O. fulluhteres.

501. O. on (*for in*).

502. O. ansyne aðwoh.

503. O. gemænsumede ; liffæstum.

506. O. anes (*for first þæs*).

507. O. mergen.

508. O. om. sancta marian.

510. O. symble.

511. MS. Jul. *wrongly has god for god, and anbidigenne for anbidigende ; O. is indistinct, but anbidigende can be read ; Lat. text—expectans dominum meum. O. om. ealle.*

512. O. þysse.

513. O. synd.

514. O. eardodest ; andwyrde (*for andswarode*) ; om. Hit is.

is for seofon and feowertigum wintrum . is þæs þe me þincð .
 516 þæt ic of þære halgan byrig ut fór ; Zosimus hire to cwæð .
 and hwæt mihtest þu þe ¹to æte findan . oppe be hwilcum þing-
 um feddest þu ðe oppis . heo him andswarode ; Twægen healfa
 hlafas ic brohte hider mid me . þa ic iordanem ofer-fór . naht mic-
 520 clan fæce þa adruwodon hí swá swá stán . and aheardodon ;
 And þæra ic breác notigende to sumere hwile ; Zosimus hire to
 cwæð ; And mihtst þu swa manegra tída lengu ofer-faran . þæt þu
 ne freode pone bryne þære flæsclican gehwyrfednysse ; Heo þa
 524 gedrefedu him andswarode . Nu þu me axast þa ðincg þe ic swiðe
 pearle sylf beforhtige gif mé nú to gemynde becumað ealle þa
 frecednysse þe ic ahrefnode . and þæra unwislicra gepanca þe me
 oft gedrefedon ; þæt ic eft fram þam ylcan gepohtum sum ge-
 528 swinc prowige ; Zosimus cwæð . Eala hlæfdige ne forlæt þu nan
 þing þæt þu me ne gecyðe . ac geswutela ealle þa þing be ende-
 byrdnysse ; Ða cwæð heo . Abbud gelyf me . seofontyne wintre
 ic wan on þam gewilnunga þære manðwæra² . and úngescead-
 532 wisra wildeora lustum . þonne me hingrigan ongan . þonne wæron
 me þa flæscmettas on gewilnungum . ic gyrnde þara fixa þe on
 egyptum wæron . ic gewilnode þæs wines on þam ic ær gelust-
 fullode to oferdruncennysse brucan . and nú hit is me eac swilce
 536 swyðe on gewilnunga . forþon þe ic his ær ofer gemet breác . þa
 ic on worulde wæs . eac ic hér wæs swiðe geprest for þyses westenes
 wæter-wædllysse uneaðe þa frecendlican nydþearfnysse adreogende ;
 Me wæs swilce swiðlic lust þæra sceandlicra sceopleoða me gedref-
 540 don³ . þonne hí me on mode gebrohton þa deoflican leop to singanne
 þe ic ær on worulde geleornode . ac ic þonne mid þam wepende mine
 breost mid minum handum cnyssende . and me sylfe myngode
 mines fore-gehates . and þære mundbyrdnysse þe ic ær fore geceás .
 544 and swá geond þis weste breafigende ⁴þurh mín geðoht becom
 toforan þære góðan . and þære halgan godes cennestran ánlícnyse .

515. O. feowertigon ; *om.* is, *but* O.
ins. is *after* þincð.

518. O. andwyrde. Twegen healfæ.

519. O. ofer for. Ða æfter naht.

520. O. *om.* and.

521. notigende *follows* hwile *in* O.

522. O. mihtest ; *manigra* ; *lengo*.

523. O. gefreode ; ðe (*for* Heo þa).

¹ Leaf 129.

² fullra *over* ðwæra, *in a later hand*.

³ *Read* gedrefde.

⁴ Leaf 129, back.

is seven and forty years, as I suppose, since I went forth from the 536
 holy city.' Zosimus said to her: 'And what mightest thou find
 for thee to eat, or upon what food hast thou fed thee until now?'
 She answered him: 'I brought hither two and a half loaves with me
 when I passed over Jordan; in no short time, they became dried up 540
 and hardened, like stone; and these I partook of, using them for
 some time.' Zosimus said to her: 'And couldst thou pass through
 the length of so many seasons without loving the burning of
 fleshly inclination?' She then, as if troubled, answered him: 544
 'Now thou askest me of the things that I myself greatly dread,
 whenever all the perils that I underwent recur to my memory,
 and the foolish thoughts that often disturbed me, so that I again
 endure some misery from such thoughts.' Zosimus said: 'Ah, 548
 lady, do not leave anything that thou wilt not tell me, but dis-
 close all things in due order.' Then said she: 'Abbot, believe
 me, for seventeen years I fought against the desires of the
 appetites of the gentle and irrational wild animals. When I 552
 began to hunger, then the flesh-meats came amongst my desires;
 I yearned for the fishes that were in Egypt; I longed for the
 wine, wherein I formerly delighted to indulge unto intemperance;
 and even now it is extremely among my desires, because I formerly 556
 indulged in it beyond measure when I was in the world. Even
 here I was extremely athirst on account of the want of water
 in this wilderness, scarcely enduring my terrible necessity. It
 was as if an excessive longing after wanton poems troubled me, 560
 when they brought it into my mind to sing the devilish song which
 I formerly learnt in the world; but thereupon I, weeping and
 knocking my breast with my hands, reminded myself of my promise
 and of the protection that I had before chosen; and so, transporting 564
 myself in my thoughts beyond this desert, I arrived before
 the likeness of the good and holy mother of God who for-

524. O. *ins.* Heo *before* him.525. O. self beforhtige. Ac me
 nu to mynde.

526. O. frecednyssa; aræfnde; un-

rihtwislic[ra] gepohta.

527. O. gedrefdon forþam þæt ic
 ondred[e] þæt ic from þam. Here
 O *breaks off*.

þe me ær on hyre trúwan under-feng . and ic beforan hyre wepende
 bæd . þæt heo me fram aflymde þa fulan geðances . þe míne
 548 earman sawla swencton . ðonne ic soðlice oferflowendlice sorgi-
 gende wéop ; And ic heardlice míne breost cnysse . þonne ge-
 seah ic leoht gehwanon me ymbutan scinende . and me þonne sona
 sum stapolfæstlic smylnyss to becom ; Ára mé nú abbud . hu mæg
 552 ic ðe gecyðan mine gepances . ða ic mé ondræde eft genydan to
 þam geligre þæt swyðlice fýr . minne ungesæligan lichaman innan
 ne forbernde . and mé eallunga præscende to þære hæmetes geseah .
 þonne þyllice gepohtas¹ ou astigan . þonne astrehte ic me sylfe on
 556 eorðan . and þa wangas mid tearum ofergeát . forðon þe ic to
 soðan gehihte me ætstandan þa ðe ic me sylfe ær of þære eorðan .
 ær me seo swéte stemn gewunelice ofer-lihte . and mé ða gedrefedan
 geðohtas fram aflymde ; Symle ic witodlice minre heortan eagan
 560 to þære minre borh-handa on nydpearfnysse up ahóf . and hí bid-
 dende þæt heo mé gefultumode on þysum westene to rihtre dæd-
 bote . þa þe þone ealdor æghwilcre clænnysse acende ; and þus ic
 seofontyne geare rynum on mænig-fealdum frecednyssum swá swá
 564 ic ær cwæð . winnende wæs on eallum þingum oþ þisne andweard-
 an dæg and me on fultume wæs . and míne wisan recende seo
 halige godes cennestre . Zosimus hire to cwæð . and ne beforftest
 þu nanre andlyfene . oððe hræglunge ; Heo him andswarode and
 568 cwæð . seofontyne gear swá ic þe ær sæde . ic notode þære hlafa .
 and syððan be þam wyrtem leofode þe ic on þysum westene funde .
 se gegyrla witodlice þe ic hæfde sóna swá ic iordanen ofer-fór .
 mid swiðlicre ealdunge to-torene² forwurdon . and ic syþþan mæ-
 572 nigfeald earfeðu dreah . hwilum þære isihtan cealdnysse þæs win-
 tres . hwilum þæs unmætan wylmes þære sunnan hæto . ic wæs
 grimlice beswæled for þam micclan þyrne . and eft for þære micclan
 forstigan cealdnysse þæs wintres . swá þæt ic for oft ofdúne on þa
 576 eorðan . and forneah eallunga unastyrigendlic bútan gaste læg .
 þus ic wæs lange on mænig-fealdum . and mislicum nydpearfnyssum .
 and on unmætum costnungum winnende . and wraxligende . and me
 ða siþþan oþ þeosne andweardan dæg . and mine earman sawle .
 580 and minne lichaman þæt godcundlice mægen geheold . mid me

¹ agunnon supplied here in a later hand.

² Leaf 130.

merly received me into her favour; and I prayed, weeping before her, that she would drive away from me the foul thoughts that 568 vexed my miserable soul. Then indeed I wept, sorrowing excessively; and, severely beating my breast, I then beheld light shining all around me; and soon after a steadfast peace came to me. Pity me now, abbot; how can I tell thee my thoughts, since 572 I dread to compel myself again to evil living, lest extreme fire should burn within my wretched body. And when I perceived such thoughts arise within me, vexing me utterly unto the thought of uncleanness, then I prostrated myself upon the earth, 576 and suffused my cheeks with tears, because that I had certainly trusted that I would resist (?) them; so that I [would not rise again]¹ from the earth, before the sweet voice in its usual manner lighted upon me, and drove away from me my troubled thoughts. 580 Verily I continually raised the eyes of my heart to my security in trouble, praying her to support me in this wilderness unto a right repentance—her who bare the lord of all purity. And thus, during the course of seventeen years, I was striving in every way 584 against manifold perils, as I before said, unto this present day, and the holy mother of God aided me and directed my ways.’ Zosimus said to her; ‘And didst thou not want any means of subsistence or any clothing?’ She answered him and said: ‘For seventeen 588 years, as I said before, I made use of the loaves, and afterwards lived upon the roots that I found in this wilderness. The raiment indeed that I had when I passed over Jordan perished, being torn asunder by extreme oldness, and after that I suffered manifold 592 miseries, at one time from the icy coldness of winter, and at another time from the immoderate scorching of the sun’s heat. I was terribly parched by the excessive burning, and again by the extreme frosty coldness of the winter; so that I often came down 596 upon the earth, and lay almost entirely motionless without spirit. Thus was I striving long and wrestling in manifold and various hardships and in extreme temptations; and afterwards, even to this present day, the divine might preserved me and my wretched 600 soul and body; always considering with myself, from how many

¹ Something seems missing here; the text generally is extremely corrupt, and abounds with grammatical errors.

sylfre symle smeagende of hu micclum yfelum heo me alyse ; Soð-
 lice ic eom afēded of þam genihtsumestan wist-mettum minre fylle .
 þæt is mid þam hihte minre hæle . and ic eom ofer-wrigen mid þam
 584 oferbrædelse godes wordes . se ðe ealle þing befēhð and befæd-
 mað ; Ne leofað na se man soðlice be hlafe anum . ac of æg-
 hwilcum worde þe forð-gæð of godes mûpe ; Zosimus þa witodlice
 gehyrende þæt heo þæra haligra bóca cwydas forð-brohte . ægðer
 588 ge of þam godspelle . and of manegum oprum . and he hire to
 cwæð ; Eala modor leornodest þu æfre sealmas . oppe opre halige
 gewritu ; Ða heo þis gehyrde þa smeacode heo wið his weardes
 þus cweðende ; Gelyf me ne geseah ic nænne man buton þe . oððe
 592 wildeor . oppe æniges cynnes nyten siððan ic iordanen þæt wæter
 oferferde . and ic hyder on þis westen becom ; Ne ic stæfyste
 witodlice ne leornode ne þæra nanum ne hlyste þe þa smeadon and
 ræddon . ac godes word is cucu . and scearp innan lærende þis
 596 mennisce andgyt . and þis is se ende nu þæra þinga þe be me
 gefremede synd ; Nu ic þe halsigende . andbidde þurh þæt ge-
 flæscode godes word . þæt þu for me earmlicre for¹legenre gebidde ;
 Ða heo þis cwæð . Ða arn se ealde wið hire weardes mid gebige-
 600 dum cneowum to þon þæt he hine on þa eorþan astrehte . and mid
 wopegum tearum hlude clypigende . gebletsod sy god se þe þa
 mænig-fealdan wundru ana wyrceað ; and sy þu gebletsod drihten
 god þe me æteowdest þa wuldorfæstlicnysses þe þu ondrædendum
 604 gyfest ; Nu ic to soðan wát þæt þu nænne þæra ne forlætest þe
 ðe gesecað ; Heo þa soðlice þone ealdan forene forfeng . and
 him ne gepafode fulfremodlice on þa eorðan astreccan . ac
 cwæð to him þas þing þu gehyrdest mann . eac ic þe lá
 608 halsige þurh þone drihten hælendne crist urne alysend þæt þu
 nanum menn ne asecge ær-þan þe me god of flæscs bendum alyse ;
 Ac þas þing ealle þus oncnawenne . far ham mid sibbe ; And ic þe
 eft binnan gearas fyrste on þyssere ylcan tíde æteowe . and þu me
 612 gesihst . And dó þu huru soðlice . swá ic þe nú bebeode þi halgan
 lencten-fæstene þæs toweardan gearas eft-hwyrfende . ne ofer-far þu
 na iordanen swá swá gewuna synt of eowrum mynstrum to
 farenne ; Ða ongan eft Zosimus wundrian . þæt heo swá gewislice

¹ Leaf 130, back.

evils she had preserved me. Verily I am fed to the full with
 sufficient sustenance, that is to say, with the promise of my
 salvation; and I am clothed upon with the protecting garment 604
 of the word of God, who encloses and embraces everything.
 Verily man liveth not by bread alone, but by every word that
 proceedeth out of God's mouth.' Then indeed Zosimus, hearing
 her utter the words of the holy scriptures, both of the Gospels and 608
 of many other books, said unto her: 'Ah, mother! didst thou
 ever learn the psalms or other holy writings?' When she heard
 this, she glanced smilingly towards him and said: 'Believe me,
 I have never seen anyone but thee or wild beasts, nor creature of 612
 any kind since I passed over the water of Jordan and arrived
 hither in this wilderness; nor did I ever learn to read, nor ever
 listened to any of those people who pondered and read. But the
 word of God is quick and sharp, teaching this human intelligence 616
 within me. And this is now the end of those things that are
 accomplished concerning me. Now I beseech thee, entreating
 thee by the incarnate Word of God, to pray for me, a miserable
 sinner.' When she had said this, the old man ran towards her 620
 with bent knees, to prostrate himself upon the earth, crying aloud
 with sorrowful tears: 'Blessed be God, who alone worketh mani-
 fold wonders; and blessed be thou, O Lord God, who hast shewn
 me the gloriousness that thou givest to them that dread Thee. 624
 Now I wot verily that Thou forsakest none of them that seek
 Thee.' Then she, however, anticipated the old man, and suffered
 him not to prostrate himself fully upon the earth; but said to
 him, 'O man, thou hast heard these things. Behold I also 628
 beseech thee, by the Lord Jesus Christ our Redeemer, not to
 recount them to any man before God shall release me from the
 bonds of the flesh. But now that these things are disclosed, go
 home in peace. And I will again appear to thee, within the space 632
 of a year, at this same season, and thou shalt see me. And do
 thou at least truly as I now bid thee: when the holy Lenten fast
 recurs in the coming year, do not pass over Jordan as men are
 wont to go from your minster.' Then began Zosimus to wonder yet 636
 again, how she knew with such exactness the rule of the minster;

616 þæs mynstres regol cuðe . and he elles nan þincg ne cwæð . þæt he
 god wuldrode se þe mænigfealdlicor gifað mannum þonne he seo
 gebeden þam þe hine lufiað ; Heo þa eft cwæð ; Ónbíd nu Zosimus
 swa swá ic ær cwæð . on þinum mynstre forðon witodlice peah þu
 620 ær wille faran ahwyder þu ne miht . þonne to þon halgan æfenne þæs
 halgan gereordes . þæt is to þam halgan þurres-dæge ær þam drih-
 ten-lican easter-dæge¹ genim sumne dæl on gehalgodum fæte þæs
 godcundan lichaman . and þæs gelyffæstan blodes . and hafa mid
 624 ðe . and geánbida mín on þa healf e iordanen þe to worulde
 belimpeð oppe ic þe to cume ; Ða lyffestan gerynu to onfonne
 soðlice sippan ic on þære cyrcan þæs eadigan fore-ryneles² þæs
 drihtlican lichaman . and his blodes ne³ gemænsuðmode ær ic
 628 iordanen oferfóre næfre syððan ic þæs haligdomes ne breác .
 oððe þigde . and for-þon ic bidde þæt þu mine bene ne forseoh .
 ac þæt þu huru me bringe þa godcundan . and þa liffæstan
 gerynu to þære tide þe se hælend his ðægnas ðæs godcundlican
 632 gereordes dælnimende dyde . cyð þú eac iohanne þæs mynstres
 abbude þe þú ón bist þæt he hine sylfne georne besmeage ; And
 eac his heorde forþon þær synd sume wisan to gerihtenne . and
 to gebetenne . ac ic nelle þæt þu him æt pysum cyrrre þás þincg
 636 cyðe . ær-þam þe god bebeode þus cwæðende ; Heo eac fram þam
 ealdan gebedes bæd . and to þam inran westene hrædlice efste ;
 Zosimus þa hine soðlice forð astrehte on⁴ þa floras [*sic*] cyssende . on
 þæt hire fét stódon god wuldrigende . and miccle pancas donde . and
 640 eft-cyrrrende wæs herigende . and blætsigende úrne drihten hæl-
 endne crist ; And he wæs eft-cyrrrende purh þone ylcan siðfat þæs
 westenes þe hé ær þyder becom . and to þam mynstre ferde on
 þære ylcan tide . þe heora easter-gewuna wæron to-gædere becuman .
 644 and eall þæt gear geornlice þa gesihðe forsweogode læstra þinga
 geðrystlæcende aht secgan þæs ðe hé geseah . ac sylmlé mid him
 sylfum geornlice god bæd þæt he him eft æteowde þone gewilnodan
 andwlitan . and hé on mænig-fealdum sworetungum þa lætnysse
 648 ðæs geares rynes geánbidode : Ða þa seo halige tíð lencten-fæstenes
 becom on þone drihtenlican dæg . þe wé nemniað halgan dæg . þa

¹ MS. earster dæge.² ne is not wanted ; read me ?³ Leaf 131.⁴ altered to and in a later hand.

and he said nothing more except that he praised God who in so many ways giveth to the men that love Him, when He is besought. Then she spake again: 'Now, Zosimus, abide, as I said before, 640 in thy minster; for verily, though thou shouldst desire to come hither sooner, thou mayest not. Then on the holy eve of the holy festival, that is to say, on the holy Thursday before the Lord's Easter-day, put into a sacred vessel a certain portion of the 644 divine Body and of the life-giving blood, and bring it with thee, and wait for me on the side of Jordan pertaining to the world, until I come to thee to receive the quickening mysteries. Verily, since I partook of the Lord's Body and Blood in the church of 648 His holy forerunner, before I crossed over Jordan, I have never since enjoyed or tasted the holy elements; wherefore I pray thee not to despise my request, but bring me at any rate the divine and life-giving mysteries at the hour when the Saviour distributed 652 to His disciples the divine feast. Tell also John, the abbot of the minster in which thou art, diligently to take heed to himself and to his flock also, because that there are some customs there for him to set right and to improve. But I desire that thou wilt not 656 tell him these things at this present time, before God bid thee.' Thus saying, she also asked the old man for a prayer, and quickly hastened to the inner part of the wilderness. Then Zosimus prostrated himself on the ground, kissing the spot on which her 660 feet had stood, praising God, and giving many thanks; and so returned, praising and blessing our Lord Jesus Christ. And he returned by the very same path through the wilderness whereby he had before come thither, and came to the minster at the very same 664 hour, at which it was their custom of Easter to assemble together. All that year he was diligently silent about the vision, [not] daring to say any of the least things which he saw there, but continually and earnestly prayed to God in private, that He would again shew 668 him the desired presence. With manifold sighs he awaited the slowness of the year's circuit. When the holy season of the Lenten fast arrived, on the Lord's day which we call the Holy-Day¹,

¹ It means—the first Sunday in Lent.

gebropru æfter þam gewune-lican gebedum . and sealm-sangum út
 fóron . and he sylf on þam mynstre to láfe wearð . and þær gewunode
 652 for sumre lichamlicre mettrumnyse gehæft . and he eác swiðe
 georne gemunde Zosimus þære halgan gebod . þa heo him sæde .
 þeah hé út faran wolde of his mynstre þæt hé ne mihte ; Swa-þeah-
 hwæðre æfter naht mane'gum dagum he hine þære seocnyse
 656 gewyrpte . and on þam mynstre drohtnode ; Soðlice þa þa munecas
 hám cyrdon . and on þam halgan æfen þæs gereordes hí togædere
 gesamnodon . þa dyde hé swa him ær beboden wæs . and on ænne
 lytelne calic sende sumne dæl þæs unbesmitenan lichaman . and
 660 þæs deorwurðan blodes ures drihtnes hælendes cristes . and him
 on hand genam ænne lytelne tænel mid caricum gefylledne . and
 mid palm-treowa wæstmum þe wé hatað finger-æppla . and feawa
 lenticula mid wætere ofgotene . and on hrepsunge becom to iordanes
 664 ofrum þæs wæteres . and þær sorgigende gebád þone tocyme þæs
 halgan wifes þa heo þa pyder becom ; Zosimus nænige þinga
 hnappode . and geornlice þæt westen beheold . and mid him sylfum
 smeagende þohte . þus cweðende ; Eala hwæðer heo hider cumende
 668 syo . and me ne gyme . and me eft-cyrrende hwearf þus cweðende .
 and bitterlice weop . and his eagen up to þam heofone hæbbende .
 and eadmodlice god wæs biddende þus cweðende . ne fremda þu
 drihten þære gesihðe *²þe þu me ærest æteowdest . þæt ic huru ídel
 672 heonone ne hwyrfe . mine synna on-preagunge berende ; Ðus
 hé mid tearum biddende³ . him eft ofer gepanc on befeoll þus
 cweðende . and hú nú gif heo cymð . hu sceall heo þas éa ofer-faran
 nú hér nán scip nys þæt heo to me unwurðan becuman mæge ;
 676 Eala me ungesæligan swa rihtwislicre gesihðe afremdad me ; Ða
 he þis þohte . þa geseah hé hwær heo stód on oðre healfe þæs
 wæteres ; Zosimus soðlice hi geseonde mid micclum wynsumi-
 gendum gefean . and god wuldrigende up arás . swa-þeah-hwæðere

671. B. huru heonon idel.

672. B. ne bere (*for* berende).

673. B. om. hē.

674. B. cweðende ; seal ; wætrru

(*for* éa).

675. B. unwurðum.

¹ Leaf 131, back.² The portion of the text between these asterisks (in ll. 671 and 682) is repeated. The repetition (which I call B) does not exactly coincide with the text. I give the variations, marked B.³ Leaf 132 begins with the word biddende in the repeated portion.

the brethren went abroad after the customary prayers and 672 psalm-sings; and he himself was left in the minster, and there remained kept in by a bodily infirmity. Zosimus very readily called to mind the holy command, when she said to him that he would not be able to go out of his minster though he wished it. 676 Nevertheless, not many days after, he recovered of the sickness, and served in the minster. Truly, when the monks returned home and assembled themselves together on the holy eve of the sacred day, then he did as was bidden him before, and put into a little 680 cup some portion of the pure Body and of the precious Blood of our Lord Jesus Christ, and took in his hand a little basket filled with dried figs, and with the fruits of the palm-tree that we call finger-apples [dates], and a few lentils steeped in water, and 684 arrived in the evening on the banks of the river Jordan, and there sorrowfully awaited the arrival of the holy woman, when she should come thither. Zosimus in no wise slumbered, and earnestly looked towards the wilderness; and, considering with himself, 688 thus thought and spake: 'Ah, what if she come here, and heed me not, and has turned from me, and gone back!' Thus speaking he wept bitterly, lifting up his eyes to heaven, and humbly prayed to God, thus saying: 'O Lord, do not banish the vision that 692 Thou didst before shew me, that I may not at any rate return hence in vain, bearing the reproach of my sins.' As he was praying thus with tears, again another thought came into his mind: 'And how now if she cometh? How shall she cross over the river, 696 now that there is no ship wherein she may come to me, who am unworthy? Ah! me miserable! me, who am banished from a vision so righteous!' Whilst he thought thus, he saw where she stood on the other side of the stream. Zosimus seeing her, 700 rose up with great and happy joy, and praising God. Nevertheless

677. B. *pær* (*for hwær*).

seonde).

678. B. *heo to geseonne* (*for hi ge-*679. B. *gefearn wynsigendum*.

680 on his mode tweonigende . hu heo milte iordanes wæteru ofer-
 faran . þa geseah hé witodlice þæt heo mid cristes rode-tacne
 iordanes wæteru bletsode . soðlice ealra þæra* nihte þeostru þa
 ðæs monan byrhtnyssse onlihte sona swa heo þære rode-tacn on þa
 684 wætru drencte . swa eode heo on uppan þa hnescan yða wið his
 weardes gangende swá swá on drigum . Zosimus wundrigende .
 and teoligende his cneowu to bigenne hire ongean-weardes . heo
 ongan of þam wætrum clypigan . and forbeodan . and þus cwæð .
 688 Hwæt dest þu abbud . wite þæt þu eart godes sacerd . and þa god-
 cundan geryne þe mid hæbbende ; He þa sona hire hyrsumigende
 úp arás ; Sona swa heo of þam wæterum becom þa cwæð heo to
 him . sæder bletsa me witodlice hím an¹ gefór swiðlic wafung on
 692 swa wuldorfæstan wuldre . and þa þus cwæð . Eala þu soðfæsta .
 gód is se þe gehet him sylfum gelice beon þa þe hi sylfe ær clæn-
 siað . wuldor sy þe drihten god . þu þe me þurh þás þine þeowene
 æteowdest hu micel ic on minre agenre gesceaewunge on þam gemete
 696 þæra opra fulfremodnyssse þus cwæðende ; Ða bād heo maria þæt
 heo ongunne þæt riht geleafullnyssse gebæd . þæt is credo in deum .
 and þær æfter þæt drihtenlice gebæd . pater noster . þyssum
 gefylledum . þa brohte heo þam ealdan sibbe coss . swá swá hit
 700 þeaw is . and þær onfeng þam halgum gerynum . cristes lichaman
 and blodes . mid abraededum handum . and in þa heofon locigende .
 and mid tearum geomrigende . and þus cwæð . forlæt nu² drihten
 þine þeowene æfter þinum worde in sibbe faran . forþon þe mine
 704 eagan gesawon þine hælo ; And eft to þam ealdan cwæð . miltsa
 me abbud . and gefyl nu oþer gebæd minre bene . gang nu to þinum
 mynstre mid godes sibbe gereht . and cum nu ymb geares rynu to
 þam burnan . þe wytt unc ærest gespræcon . ic þe bidde for gode
 708 þæt þu þis ne forhæbbe . ac þæt þu cume . and þú mé þonne gesihst
 swa swa god wile . þa cwæð he to hire . Eala wære me gelyfed þæt
 ic moste þinum swaðum fyligan . and þines deorwurðan andwlitan
 . gesihðe brúcan . ac ic bidde þe modor þæt þú me ealdan anre
 712 lytelre béne getyðige . þæt þú lytles hwæt-hwegu gemedemige

680. B. wætru.

682. B. wæter.

¹ MS. hīman (*for* him an = him on).² Leaf 132, back.

he doubted in his mind, how she should cross over the waters of Jordan.

Then indeed he saw that she blessed the waters of Jordan with 704 the sign of the cross of Christ; then the brightness of the moon illuminated all the darkness of the night, as soon as she dipped into the water with the sign of the cross. So she went towards him, walking on the soft waves as if on dry land. Zosimus wonder- 708 ing and endeavouring to bend his knees before her, she began to cry aloud from the waters and to forbid him, and spake thus: 'What art thou doing, abbot? Know that thou art God's priest, and hast with thee the divine mysteries.' He then, obeying 712 her, at once rose up. As soon as she came off the water, she said to him: 'Father, bless me.' Verily, extreme amazement came upon him at so wondrous a miracle, and he thus spake: 'Oh! thou truthful one, good is he who promises for those who early purify 716 themselves to be like Himself; glory be to Thee, O Lord God, who has shewn me, by means of this Thy handmaid, how much, by my own perception, I [fail] in the measure of the perfection of others¹.' Then, she, Mary, begged that she might begin the true prayer of 720 belief, that is to say, *credo in deum*; and, after that, the Lord's Prayer, the *pater-noster*. These ended, she gave the old man the kiss of peace, as the custom is, and then received the holy mysteries, Christ's Body and Blood, with extended hands; and, looking up to 724 heaven, and mourning with tears, thus spake: 'Lord, now let thy handmaid depart in peace, according to Thy word; for mine eyes have seen Thy salvation.' Again she said to the old man: 'Pity me, abbot, and now fulfil the second request of my prayer; go now 728 straightway to thy minster with God's peace; and come again, in about a year's space, to the bourn where we first spake to each other. I pray thee, for God's sake, not to draw back from this, but to come; and then thou shalt see me, even as God will.' Then 732 said he to her: 'Oh! that it were permitted me to follow thy footsteps, and to enjoy the sight of thine honoured countenance! But I pray thee, mother, to grant me, an old man, a small request, namely, that thou deign to receive from me just a little of that 736

¹ Some omission here: Lat. 'quanto intervallo distem a perfectione.'

under-fon¹ me þæs ðe ic hider brohte and þus cwæð. dō hider pone
 tænel þe ic me mid brohte . heo þa sona mid hire ytemestan fingrum
 þære lenticula þæt syndon pysan heo onhrán and on hire muð
 716 sende preora corna gewyrde . and þus cwæð . þæt þæs gyfe geniht-
 sumode . þe þære sawle staðol unwenne geheold . and heo cwæð .
 to þam ealdan . gebide for me . and for mine ungesælignyse
 gemunde . he sona hire fét mid tearum oprán . biddende þæt heo
 720 on þa halgan godes gesamnunga gebæde . and hine þa alét wepende
 and heofende . and he ne geðrystlæhte æniga ðinga . heo to lettenne
 heo æniga þinga gelet beon ne mihte . heo þa eft mid ðære halgan
 rōde gedryncnyse iordanem oþhrinan [ongan]² . and ofer þa hnescan
 724 yða þæs wæteres eode swa swa heo ær dyde pyder-weardes ; Zosi-
 mus þa soðlice wearð micclan gefean cyrrende and færlice wearð mid
 micclan ege gefylled swiðlice hine sylfne hreowsigende preade þæt
 he þære halgan naman [ne]³ axode . peah-hwæðere hopode þæt hé þy
 728 æfter-fyligendan geare þæt gewiste . þa æfter ofer-farenūm þæs geares
 ryne becom on þæt wiðgille westen . and geornlice efste to þære wuldor-
 lican gesihðe . and þær lange hyderes . and pyderes secende fōr . oþ
 þæt hé sum swutol⁴ tacn þære gewilneden gesihðe . and wilnunge
 732 þære stowe under-geat . and he geornlice mid his eagna scearp-
 nyssum hawigende ge on þa swiðran healfe . ge on þa wynstran .
 swá swá se gleawesta hunta gif he þær mihte þæs sweteste wildeor
 gegripan ; Ða he þa styrigendlices nan þincg findan ne mihte . þa
 736 ongan he hine sylfne mid tearum ofergeotan . and mid upahafenum
 eagum gebæd and cwæð . Geswutela me drihten þæt gehydde gold-
 hord . þe þu me sylfum ær gemedemodest æteowan . ic bidde þe
 drihten for þinum wuldre . Ða he þus gebeden hæfde þa becom he
 740 to þære stówe þær se burna getacnod wæs þær hī ærest spræcon . and
 þær standende on opre healfe geseah swa swá scinende sunne (*sic*) .
 and þæs halgan wifes lichaman . orsawle licgende . and þa handa
 swa heo gedafenodon alegdon beon . and eastweardes gewende ;
 744 Ða sona pyder arn . and hire fét mid his tearum þwōh . ne geþryst-
 læhte he soðlice nán oper þæs lichaman oðhrinan . and þa mid
 micclum wópe þære byrgenne gebæd geworhte . mid sealm-sange .
 and mid oprum gebedum þe to þære wísan belumpon . þa ongan

¹ MS. underfoh.³ I supply ne.² I supply ongan.⁴ Leaf 133.

which I have brought hither.' And she said: 'Reach hither the basket that thou hast brought with thee¹.' Then immediately she touched with the very tip of her finger the lentils (which are peas), and put into her mouth about the quantity of three grains, and 740 said thus, that such a gift sufficed for one who kept her soul steadfast in purity. And she said to the old man: 'Pray for me, and protect me, for my unhappy state.' At once he touched her feet with tears, praying that she might worship in the holy assembly 744 of God. And then she left him, weeping and sighing; and he dared in no wise to hinder her. She could in no wise be hindered; but again [began] to touch the Jordan by dipping in it the mark of the holy rood, and went over the water's soft waves just as she 748 did before thitherwards. Then Zosimus returned with great joy, and was suddenly filled with great awe. Regretfully he reproached himself that he had [not] asked the Saint's name. Nevertheless he hoped that, in the succeeding year, he might know it. Then, 752 after the space of a year had passed away, he came to the wilderness, and diligently hastened towards the wonderful vision; and went for a long while, seeking hither and thither, until that he should perceive a sure token of the desired vision and some in- 756 dication² of the place; eagerly looking, with the sharpness of his eyes, both on the right hand and on the left, just like a most skilful hunter, if he could catch there that sweetest creature. When he could not find anything that stirred, he began to suffuse 760 himself with tears; and, with eyes uplifted, prayed and said: 'Make known to me, O Lord, that hidden treasure which thou didst once deign to reveal to myself; I pray thee, Lord, for Thy glory's sake.' When he had thus prayed, he arrived at the place 764 where the bourn was marked out where they first spake together; and there, standing on the other side, he saw as it were a shining sun, and the body of the holy woman lying lifeless; and the hands were laid as they should be, and turned eastwards. Then he 768 immediately ran thither, and washed her feet with his tears; he did not dare to touch any other part of the body. Then, with much weeping, he performed the burial-service, with psalm-singing and other prayers that belonged to that matter. Then he began 772

¹ The A. S. version is a mass of confusion; it actually has—'that I have brought with me!'

² Lit. 'desire'; *wilnunge* can hardly be right.

748 he þencan hwæðer hit hire licode . þa he þis ðohte . þa wæs þær an
 gewrit on þære eorðan getácnod þus gecweden . bebyrig abbud
 Zosimus . and miltsa maría lichama (*sic*) . ofgif þære eorðan þæt hire
 is . and þæt dust to þam duste . geic eac gebidde¹ þeah-hwæðere for
 752 me on² þyssere worulde hleorende on þam monðe þe aprilis . þære
 nigeþan nihte . þæt is iduS APRELIS . on þam drihten-lican gereord-
 dæge . and æfter þam husl-gange . þa se ealda þa stafas rædde þa
 sohte hé ærest hwa hí write for-þan þe heo sylf ær sáde þæt heo
 756 næfre naht swilces ne leornode . swa-þeah he³ on þam swiðe wyn-
 sumigende geseah þæt he hire naman wiste . and he swutole ongeat
 sóna swá he⁴ þa godcundan gerynu æt iordane onfeng þære ylcan⁵ tide
 pyder becom and sona of middan-earde gewát . and se siðfæt þe Zo-
 760 simus on .xx. dagum mid micclum geswince oferfór . þæt eall MARIA on
 áre tide ryne gefylde . and sona to drihtne hleorde ; Zosimus þa soð-
 lice god wuldrode . and his agene lichaman mid tearum ofergeát and
 cwæð . Nu is seo tíð earmincg Zosimus þæt þu gefremme þæt þe
 764 beboden is . ac hwæt ic nu ungesælige for-þon ic nát mid hwí ic
 delfe nu me swá wana is ægþer ge spádu ge mattuc . þa he þus on his
 heortan digollice spræc . þa geseah he þær swile hwugu treow lic-
 gende and þæt lytel . ongan þa þær mid delfan . witodlice swiðe
 768 georne⁶ . and [seo eorðe] wæs swiðe heard and ne mihte heo adel-
 fan for-þon he wæs swiðe gewácced ægðer ge mid fæstene ge on
 þam langan geswince . and hé mid sworetungum wæs genyrwed .
 and mid [swate . and hefiglice of] þære heortan deopnysse geom-
 772 rode . þa he hine beseah þa geseah hé unmættre micelnysse león wið
 þære halgan lichaman standan . and hit his fot-lastes liccode . þa
 wearð hé gefyrht mid ege þæs únmetan wildeores . and ealre swiðost
 for-þon þe þæt halige wif him ær to cwæð . þæt heo þær nænig wildeor
 776 ne gesawe . ac he hine sona æghwanon mid þære rode-tacne gewæp-
 node . and mid [mægene] þære licgendan . þa ongan seo leo fægnian

770. G. *begins again with wæs.*

772. G. *ins. færinga after hine.*

771. G. *mid swate and hefiglice*

G. *unmætre.*

geomrode of þære heortan deopnysse.

773. G. *om. hit.* G. *fet-lastas lic-*

MS. Jul. *omits swate . . . of.*

ciende.

¹ *Read gebiddan.*

² *Read of.*

³ MS. *heo.*

⁴ *Read heo ;*

the passage still remains corrupt.

⁵ Fol. 133, back.

⁶ MS. *georne ; read georne ; it has been confused with eorðe, which latter is omitted.*

to think whether this would have pleased her. Whilst he thought this, there was pointed out to him a writing upon the earth, thus expressed: 'Abbot Zosimus, bury and compassionate the body of Mary; render to the earth that which is the earth's, and dust to 776 dust. Add also to pray moreover for me, (who am) departing from this world, on the ninth night of the month that [is called] April, that is, the Ides¹ of April, on the feast-day of the Lord, and after the time of the Eucharist.' When the old man had read 780 the letters, he first of all looked to see who had written them, because she herself said before that she had never learnt anything of the kind. Yet he looked extremely pleased that he knew her name, and he perceived clearly that as soon as she had received the 784 divine mysteries at the Jordan, in the same hour she had arrived thither [i.e. at the bourn], and had immediately departed from this world. And the journey which Zosimus had performed with much toil in twenty days, all that Mary had fulfilled in the course of an 788 hour, and immediately departed to God. Then Zosimus glorified God, and suffused his own body with tears, and said: 'Now is the time, poor Zosimus, for thee to perform that which is bidden thee. But what am I, unhappy one, to do? For I know not wherewith to dig, 792 now that I lack both spade and mattock.' Whilst he thus spake secretly in his heart, he saw there as it were a piece of wood lying, and that but a little one. Therewith he began to dig very diligently; and [the earth] was very hard, and he could not dig into it, because 796 he was much weakened, both by fasting and by the long toil, and he was exhausted with sighing and sweat, and sighed heavily from the depth of his heart. When he looked around him, he saw a lion of exceeding higness stand beside the holy body; and it licked the traces 800 of its [the body's] feet. Then was he affrighted, for fear of the huge wild beast; and most of all, because the holy woman had before said to him, that she had never seen a wild beast there. But he soon protected himself on every side by the sign of the cross, and by 804 the power of her who lay there. Then began the lion to fawn upon

774. G. afyrht for þam ege; G. om. and; G. ealra.

775. G. forþam; G. om. ær; G. næfre þær nan (for þær nænig).

776. G. om. æghwanon; om. þære.

777. Jul. mænege; but read mægene. G. gewæpnode mid gewisse truwiende þæt hine ungederodne geheolde þæt mægn þæs liegendan.

¹ Apr. 9 is the fifth day before the Ides.

wið þæs ealdan weard . and hine mid his leoðum styrgendum
 grette ; Zosimus þa soðlice to þam león cwæð ; Eala þu mæste
 780 wildeor . gif þu fram gode hider asend wære . to þon þæt þu þissere
 halgan godes þeowene lichaman on eorþan befæste . gefyll nu þæt
 weorc þinre þenunge . ic witodlice for yldum gewæht eom þæt ic
 delfan ne mæg . ne naht gehyðes hæbbe þis weorc [to began-
 784 genne . ne ic efstan ne mæg swa myccles siðfates hider to bringanne .
 Ac þu nu mid þære godcundan hæse þis weorc] mid þinum
 clifrum [do] . op þæt wit þisne halgan lichaman on eorðan befæston ;
 sona æfter his wordum seo leo mid hire clifrum . earmum scræf
 788 geworhte . swa micel swa genihtsumode þære halgan to byrgenne ;
 And he mid ¹his tearum hire fét ðwóh . and mid forð-agotenum
 [benum] mænigfealdlice bæd þæt heo for eallum þingode . and swá
 þone lichaman on eorðan ofer-wreah . swa nacode swá hé hí ærest
 792 gemette buton gewealdan þæs toslitenan rægeles . þe he Zosimus
 hire ær to-wearp . of þam maría sumne hire lichaman bewæfde . and
 heo þa ætgædere cyrdon . seo leo . in þæt inre westen [gewat] . swá
 swá þæt mildeste lamb ; Ða gewat Zosimus to his mynstre . god
 796 wuldrigende . and bletsigende . and mid lofum herigende . sona swa
 he to þam mynstre becom . þa rehte he heom eallum [of] frymðe þa
 wisan . and naht ne bediglude ealra þæra þinga þe he geseah-oððe
 gehyrde . þæt hi ealle godes mærcða wurðodon and [mid ege
 800 and lufan and micclan geleafan] mærsodon . þære eadigan forðfore
 dæg ; Iohannes soðlice ongeat sume þa mynster-wisan to ge-
 rihtanne swá swá seo halige ær fore-sæde . ac he þa sona gode fultu-
 migendum [grihte ; and] Zosimus on þam mynstre wæs drohtni-
 804 gende . an hund wintra . and þa to drihtne hleorde . wuldor
 sy urum drihtne hælendum criste . þe leofað . and rixað á on
 worulda woruld. AMEN.

778. G. mid lipum styrungum.

779. G. leonan.

780. G. om. hider ; G. come (for wære) ; to þæm þæt ; þisse.

781. G. om. on ; G. gefyl.

782. G. mid ylde ; G. om. eom þæt ic.

783. G. hæbbende ; G. supplies to be-gangenne ... weorc, which Jul. omits.

786. G. supplies do, which Jul. omits. G. om. op ; G. om. on ; G. befæsten.

787. G. Mid þam soðlice æfter þas halgan wordum ; G. om. clifrum.

788-9. G. halgan lichaman to byrg-else. Se ealda þa soðlice mid ; G. þære halgan (for hire).

790. G. benum (but Jul. repeats tearum here).

791. G. mid (for on) ; G. swa swa (for 2nd swa).

792. G. butan gewealden ; hrægles ; hire ær (for he).

793. G. om. ær ; G. mid (for of) ; G. sume ; G. ins. limu after lichaman.

794. G. hi (for heo) ; G. ins. þanne before cyrdon ; G. Se (for seo). G.

the old man, and greeted him with its moving limbs. Then Zosimus said to the lion: 'O thou huge wild beast, if thou wert sent hither by God that thou mightest enclose in the earth the body of this 808 holy handmaiden of God, fulfil now the work of thy service. I verily am weakened by age, so that I cannot dig, nor have I anything suitable for undertaking this work; nor can I speed on so great a journey, to bring [tools] hither. But do thou now perform 812 this work, at the divine behest, with thy claws, until that we two enclose this holy body in the earth.' Immediately after his words, the lioness, by means of her claws, wrought a grave with her arms, as great as sufficed to bury the saint in. And he with his tears 816 washed her feet, and with prayers that poured forth continually prayed that she would intercede for them all; and so he covered the body over within the earth, as naked as when he first saw her, except for the protection of the torn strip which Zosimus 820 formerly threw to her, wherewith Mary had covered a part of her body. Then they at the same time departed; the lioness [going] to the remoter part of the desert like the gentlest lamb; whilst Zosimus departed to his minster, glorifying God and blessing Him, and 824 praising Him with praises. As soon as he came to the minster, he related to them all every circumstance from the beginning, and concealed none of all the things that he had seen or heard; so that they all worshipped the wonders done by God, and magnified the 828 day of her happy departure with awe and love and much faith. Afterwards John perceived how to amend some of the customs of the minster, as the saint had predicted; but, with God's help, he soon amended them. And Zosimus continued serving in the 832 minster for a hundred years, and then departed to God. Glory be to our Lord Jesus Christ, who liveth and reigneth, ever world without end. Amen.

on (*for in*); *ins. gewat* (*after westen*).

795. G. mildoste; G. and (*for Ða gewat*); G. *ins. gecyrde after mynstre*.

796. G. wuldriende; bletsierende; heriende.

797. G. swa (*for þa*); G. of (*for which Jul. has on*); G. *ins. ealle after frymðe*.

799. G. *supplies* mid ege . . . geleafan, *which Jul. omits*.

800. Jul. *inserts* and (*in margin*) before þære, *which G. omits*.

801. G. witoðlice (*for soðlice*); *after which G. inserts se abbod*.

803-4. G. fultumiende; G. *supplies* gerihte and, *which Jul. omits*; G. *om. wæs*; G. drohtniende hundteontig geara gefylde . and; G. *ins. mid sibbe after drihtne*; G. leorde.

805. G. hæslende; G. Se ðe (*for þe*); G. rixað on ealra worulda woruld a butan ende.

XXIV.

[Leaf 135.]

III. K4L. A[U]GUSTI. NATALIS SANCTORUM
ABDON. ET SENNES.

[Collated with U = MS. Cambridge University Library, II. 1. 33.]

ON DECIES DAGVM DÆS DEOFLICAN CASERES .
 wæron twegen kyningas on crist gelyfde .
 Abdon and Sennes . mid soðum geleafan .
 Ða asprang heora word to ðam wælhreowan casere . 4
 þe ða ana geweold calles middan-eardes .
 and ealle oðre cyningas to him cneowodon .
 and heora rice wunode swa swa he ana wolde .
 Ða asende decius to þam foresædum cyningum . 8
 and het hi gebringan on bendum to him .
 wolde hi gebigan fram godes biggengum .
 to his gedwyldum . and to his deofolgildum .
 Hwæt þa cwelleras . þa þa cynincgas gebundon . 12
 and on isenum racenteagum to ðam arleasan gebrohton
 for cristes geleafan . to cwealm-bærum witum .
 Decius þa het þa halgan cyningas
 his godum geoffrian . ac hi andwyrdon þus . 16
 We offriað ure lac þam lyfigendan gode .
 hælendum criste . and we hopiað to him .
 geoffra ðu sylf þinum sceandlicum godum .
 Ða cwæð decius se deofles biggenga . 20
 Þysum is to gearcigenne þa repestan wita .
 Abdon and sennes him andwyrdon ðus .
 Hwæs abitst þu casere cyð hwæt þu wylle .
 þæt þu wite soðlice . þæt we orsorge syndon 24
 on urum hælende criste . þe hæfð þa mihte .
 þæt he ðine gepohtas . and þe sylfne mæg
 mid ealle towurpon . and on ecnysse fordon .

1. U. kaseres.
 2. cyningas ; gelyfede.
 6. kyningas ; cneowodon.

8. kyningum.
 10. biggengum.

XXIV.

JULY 30. ABDON AND SENNES, KINGS.

IN the days of Decius the diabolic emperor
 there were two kings, Abdon and Sennes,
 believing in Christ with true faith.
 Then their fame reached the bloodthirsty emperor 4
 who then ruled alone over the whole earth;
 and all other kings kneeled to him,
 and their dominion continued as he alone willed.
 Then sent Decius to the aforesaid kings, 8
 and bade that they should be brought in bonds to him,
 desiring to turn them from God's service
 to his errors and to his idolatries.
 So then the executioners bound the kings, 12
 and brought them in iron chains to the wicked [Decius],
 for the faith of Christ, unto deadly tortures.
 Then Decius bade the holy kings
 to sacrifice to his gods, but they answered thus: 16
 'We offer our sacrifices to the living God,
 Jesus Christ, and we hope in Him;
 do thou thyself sacrifice to thy shameful gods.'
 Then said Decius, the devil's worshipper; 20
 'For these men must be prepared the sharpest punishments.'
 Abdon and Sennes answered him thus,
 'For what waitest thou, Emperor? declare what thou wilt,
 that thou mayest know of a truth that we are without care 24
 through our Saviour Christ, who hath the power
 utterly to overthrow thy counsels and thyself,
 and to destroy [thee] for ever.'

12. *cyngas.*
 16. *andwerdon.*

21. *reſæſtan.*
 27. *towurpan.*

Ða on þam oðrum dæge . het decius se casere 28
 lætan leon and beran to þam geleaffullum cynegum .
 þæt hi hi abiton . buton hi bugon to his godum .
 and be-tæhte þa wican ðam wælhreowan ualeriane .
 Ða cwæð ualerianus to þam cynegum þus . 32
 Beorgað eowrum gebyrdum . and bugað to urum godum .
 and geoffriað him lac . þæt ge lybban magon .
 gif ge¹ pis ne doð . eow sceolon deor abitan .
 Abdon and sennes sædon þam arleasan . 36
 We gebiddað us to drihtne gebigdum limum .
 and we næfre ne onbugað . þam bysmorfullum anlicnyssum .
 manna hand-geweorc . þe ge habbað for godas .
 Ða het ualerianus . Ða halgan unscrydan . 40
 and lædan swa nocode (*sic*) to ðære sunnan anlicnysse .
 forðan ðe hi wurpodon ða sunnan for god .
 and behead his cempum . þæt hi ða cristenan cynegas
 to þære offrunga geneadodon . mid eges-licum witum . 44
 Ða cwædon ða cynegas to þam cwellere ðus .
 Do þæt þu don wylt . and se dema het
 beswingan þa halgan hetelice swyðe .
 mið leadenum swipum . and lædde hi syððan 48
 to ðam wæfer-huse . þær ða deor wunodon .
 beran . and leon . þe hi abitan sceoldon .
 and het lætan him to . twegen leon .
 and feower beran . binnan þam huse . 52
 þa urnon þa deor egeslice grymetende .
 to þære halgena fotum . swylce hi fryðes bædon .
 and noldon awæg gan . ac hi weredon hi swyðor .
 swa þæt nan man ne dorste for ðæra deora ware 56
 þam halgum genealecan . oððe into ðam huse gan .
 þa cwæð ualerianus to ðam cempum ðus .
 Heora dry-cræft is gesyne swutollice on ðysum .

28. þe (*for se*).29. kynigum (*and in l. 32*).

30. abugon.

35. sculon.

37. gebigedum.

39. hand-geworc.

40. unsrydan.

41. nacode.

¹ Leaf 135, back.

Then on the second day the emperor Decius bade men 28
let loose lions and bears against the believing kings,
that they might devour them unless they would submit to his gods,
and committed this duty to the cruel Valerian.

Then spake Valerian to the kings thus, 32

'Preserve your rank, and submit to our gods,
and offer them sacrifice that ye may live;
if ye will not do this, beasts shall devour you.'

Abdon and Sennes said to the wicked man, 36

'We pray to the Lord with bowed limbs,
and we will never bow down to the shameful images
of men's handiwork, which ye have for gods.'

Then Valerian bade men unclothe the saints, 40

and bring them thus naked to the image of the sun,
because they worshipped the sun as God;
and commanded his soldiers to compel the Christian kings,
by awful tortures, to offer the sacrifice. 44

Then spake the kings to the executioner thus;
'Do that thou wilt do.' And the judge bade him
to scourge the saints very furiously

with leaden whips, and he led them afterwards 48

to the amphitheatre where the beasts abode,
bears and lions, who were to devour them;
and bade men let loose upon them two lions
and four bears within the theatre. 52

Then ran the beasts, awfully roaring,
to the Saints' feet, as if they prayed for protection,
and would not go away; but they protected them rather,
so that no man durst, by reason of the beasts' guard, 56
approach the Saints or go into the arena.

Then spake Valerian to the soldiers thus,
'Their sorcery is manifestly seen in this.'

43. *kyningas*.

44. *offrunge geneadodan*; *preatum*
(*for witum*).

46. *þe* (*for se*).

50. *abiton sceoldan*.

51. *twa* (*for twegen*).

52. *U. om. binnan þam huse*.

54. *þæra*; *frithes*.

56. *U. om. deora*.

59. *swutelice*.

and he wearð swyðe gram for þære deora ware . 60
 and het ða æt nextan þa hæðenan cwelleras
 ingan mid swurdum . and ofslean þa halgan .
 Þa ðe þis gedon wæs . þa het se dema teon
 þæra halgena lic to ðam hæpengilde . 64
 þæt ða cristenan sceoldon sceawian be him .
 and bysne niman . and bugan to þam godum .
 þe læs þe hi wurdon . swa wælhreowlice acwealde .
 Ða æfter þrym dagum . com sum diacon þær to . 68
 quirinus gehaten . and he ða halgan lic
 nihtes gelæhte . and ledde to his¹ huse .
 and lede hi digellice on ane lædene ðruh .
 mid mycele a[r]wurðnyse . and hi mannum þær 72
 bediglode lagon . to langum fyrste .
 oð þæt constantinus . se cristene casere . eft to rice feng .
 and hi ða afundene wurdon . þurh cristes onwrigennysse .
 Ge habbað nu gehyrod hu ða halgan cyningas 76
 heora cynedom for-sawon for cristes geleafan .
 and heora agen lif forleton for hine .
 Nimað eow bysne be ðam . þæt ge ne bugon fram criste
 for ænigre earfoðnyse . þæt ge þæt ece lif habbon . 80

ITEM ALIA.

Nu we spræcon be cynegum we willað pysne cwyde gelencgan .
 and be sumum cyninge eow cyðan git . Abgarus wæs geciged .
 sum gesselig cynincg on syrian lande .
 and se læg beddryda on ðam timan 84
 þe se hælend on þysum life wæs .
 He hæfde ge-axod be ðæs hælendes wundrum .
 and sende ða ardllice þis ærendgewrit him to .
 Abgarus gret eadmodlice þone godan hælend . 88

60. U. *ins.* ða *after* wearð; U.
 þæra.

62. inngan.

63. ða (*for* ðe); ðe (*for* se).

64. þæra.

65. sceoldan.

66. bysene.

70. lædde.

71. ledde; leadene.

72. micelre arwurðnyse.

¹ Leaf 136.

And he was very wrath on account of the beasts' guardianship, 60
 and at last bade the heathen executioners
 go in with swords and slay the Saints.
 When this was done, the judge bade men draw
 the Saints' bodies to the idol, 64
 that the Christians might behold
 and take warning by them, and bow to the gods,
 lest they should be as cruelly killed.
 Then after three days came a certain deacon to that place, 68
 called Quirinus, and he took the holy bodies
 by night, and brought them to his house,
 and laid them secretly in a leaden coffin,
 with great reverence, and there they lay, 72
 concealed from men, for a long time, until Constantine,
 the Christian emperor, afterwards succeeded to the kingdom;
 and they were then found through Christ's revelation.
 Ye have now heard how the holy kings 76
 renounced their kingdom for the faith of Christ,
 and gave up their own lives for Him.
 Take you example thereby that ye turn not from Christ
 for any hardness, that ye may have the eternal life. 80

THE LETTER OF CHRIST TO ABGARUS.

Now we are speaking about kings, we will lengthen this discourse,
 and tell you yet about a certain king, who was named Abgarus,
 a certain blessed king in the Syrian land.
 He lay bedridden at the very time 84
 when our Saviour Christ was in this life.
 He had enquired concerning our Saviour's miracles,
 and sent thereupon speedily to him this letter:
 'Abgarus greeteth humbly the good Saviour 88

72-5. U. om. and . . onwrigennysse.
 76. gehyred; þas (*for* ða); kyning-
 as.

77. kynedom.
 78. aletan (*for* forleton).
 79. bysna; bugan.

81. cyingum; gelengan.
 82. kyninge; geclypod (*for* ge-
 cigned).
 83. kyning.
 84. he (*for* se); bedrida.
 85. ðe (*for* se).

þe becom to mannum mid iudeiscum folce .
 Ic hæbbe gehyred be ðe . hu ðu gehælet ða untruman .
 blinde . and healte . and bedrydan aræst (*sic*) .
 hreoffige þu geclænsast . and þa unclænan gastas afigst . 92
 of wodum mannum . and awrecst ða deadan .
 Nu cwæð ic on minum mode . þæt ðu eart ælmihtig god .
 oððe godes sunu ðe sylf come to mannum .
 þæt ðu ðas wundra wyrce . and ic wolde ðe biddan 96
 þæt ðu ge-medemige þe sylfne . þæt þu siðige to me .
 and mine untrumnyse gehæle . for ðan þe ic eom yfele gehæfd .
 Me is eac gesæd þæt ða iudeiscan syrwiað .
 and runiað him betwynan hu hi þe berædan magon . 100
 and ic hæbbe ane burh þe unc bam genihtsumað .
 Þa awrát se hælend him sylf þis gewrit .
 and asende ðam¹ cynincge ðus cwæðende him to .
Beatus es qui credidisti in me . cum ipse me non uideris . 104
Scriptum est enim de me . quia hii qui me uident non credent .
In me . et qui non uident me . ipsi credent et uiuent .
De eo autem quod scripsisti mihi ut ueniam ad te .
oportet me omnia propter quæ missus sum hic explorare . 108
Et postea quam compleuero recipi me ad eum a quo missus sum .
Cum ergo fuero assumptus . mittam tibi aliquem
ex discipulis meis ut curet ægritudinem tuam .
et uitam tibi atque his qui tecum sunt prestat . 112
 þæt is on engliscum gereorde . Eadig eart ðu abgar .
 þu þe gelyfdest on me . þonne ðu me ne-gesawe .
 Hit is awriten be me on witegung-bocum² .
 þæt ða þe me geseoð . hi ne gelyfað on me . 116
 and þa þe me ne geseoð . hi gelyfað and libbað .
 Be þam þe ðu awrite to me . þæt ic come to þe .
 ic sceal særest afyllan þa þincg þe ic fore asend eom .
 and ic sceal beon eft genumen to þam ylean ðe me asende . 120
 And ic asende to ðe . syððan ic genumen beo .

91. bedridan aræst (*sic*).102. ðe (*for se*).

103. cyninge.

¹ Leaf 136, back.² MS. witegu, *alt.* to witegung.

who hath come to men amid the Jewish people.

I have heard concerning Thee how Thou healest the sick,
blind, and halt, and raisest the bedridden,

[how] Thou cleanest lepers, and puttest to flight unclean spirits 92
out of men possessed, and awakest the dead.

Now I said in my mind that Thou art Almighty God,
or God's Son, who Thyself hast come to men,

that Thou mayest work these wonders, and I would pray Thee 96
that Thou wouldst vouchsafe Thyself to journey to me
and heal my infirmity, because I am evilly afflicted.

It is also told me that the Jewish people lay snares,
and conspire among themselves how they may dispossess Thee ; 100
and I have a city which will suffice for us both.'

Then the Saviour Himself wrote this letter,
and sent it to the king, thus saying to him ;

'Beatus es qui credidisti in me, cum ipse me non uideris. 104
Scriptum est enim de me, quia hii qui me uident non credent
in me, et qui non uident me, ipsi credent et uiuent.

De eo autem quod scripsisti mihi, ut ueniam ad te,
oportet me omnia propter quæ missus sum hic explorare ; 108
et postea quam compleuero, recipi me ad eum a quo missus sum.
Cum ergo fuero assumptus, mittam tibi aliquem
ex discipulis meis, ut curet ægritudinem tuam,
et uitam tibi atque his qui tecum sunt prestat.' 112

That is, in the English language, 'Blessed art thou, Abgar,
thou who believedst on Me when thou hadst not seen Me.

It is written concerning Me in the books of prophecy,
that they who see Me will not believe in Me, 116
and they who see Me not will believe and live.

Concerning that which thou has written to Me that I should
come to thee,

I must first fulfil the things for which I am sent,
and I must afterward be taken to the same who sent Me ; 120
and I will send to thee after I am taken up

104-112. U. omits the Latin.

113. U. om. pæt . . gereorde.

119. ærest (for ærest), wrongly ;
gefyllan ; þing.

ænne minra leorning-cnihta . þe gelacniað þine untrumnyse .
 and þe lif ge-gearcað . and þam þe gelyfað mid ðe .
 þis gewrit com þa to þam cyninge sona . 124
 and se hælend fore-sceawode syððan he to heofonum astah .
 þæt he sende þam cyninge swa swa he ær gecwæð .
 ænne of ðam hund-seofontigum . þe he geceas to bodigenne .
 se wæs tatheus gehaten . þæt he gehælde ðone cyningc . 128
 He com ða þurh godes sande . to þære fore-sædan byrig .
 and ge-hælde þone untrumne on þæs hælendes mihte .
 swa þæt ða ceaster-gewaran swyðe þæs wundrodon .
 þa gemunde se cyning . hwæt crist him ær behét . 132
 and het him to gefeccan þone¹ foresædan tatheum .
 se wæs eac gehaten oprum naman iudas .
 and mid ðam he ineode . þa aras se cyning .
 and feoll to his fotum ætforan his ðegnum . 136
 forðan þe he geseah sume scinende beorhtnyse .
 on þæs iudan andwlite þurh godes onwrigennyse .
 and cwæð þæt he wære soðlice cristes discipulus
 him to hæle asend . swa swa he sylf behét . 140
 Þa andwyrde se tatheus ðam arwurðan cyninge þus .
 For-ðan ðe þu rihtlice gelyfdest on þone ðe me asende .
 forðam ic eom asend to þe . þæt ðu gesund beo . 143
 and gif ðu on his geleafan þurhwunast . he wile ðe getiðian
 þinre heortan gewilnunga to-eacan þinre hæle .
 Abgarus him andwyrde anrædlice and cwæð .
 To þam swyðe ic gelyfe on þone lyfigendan hælend .
 þæt ic wolde ofslean gif hit swa mihte beon 148
 þa ðe hine gefæstnodon on rode-hencgene .
 Þa cwæð tatheus him to . Crist ure hælend wolde
 his fæder willan gefyllan . and eft faran to him .
 Abgarus cwæð him eft to . Ic wat eall be þam . 152

123. gearcað.

124. U. adds Abgar after cyninge.

125. þe (for se).

126. kyninge.

128. þe (for se); tatheus; cyning.

130. þær untrume. (for þone untrumne).

132. ðe kýng.

133. tatdeum.

135. inn-eode; ðe cýng.

¹ Leaf 137.

one of my disciples who shall heal thy infirmity,
 and prepare [eternal] life for thee and those that believe with thee.
 Then this letter came straightway to the king, 124
 and the Saviour provided, after He had ascended to Heaven,
 that He should send to the king, as He had before spoken,
 one of the seventy whom He had chosen to preach,
 who was called Thaddeus, that he might heal the king. 128
 He came then, by God's commission, to the aforesaid city,
 and healed the afflicted king in the Saviour's might,
 so that the citizens greatly wondered thereat.
 Then the king remembered what Christ had before promised
 him, 132
 and bade men fetch to him the aforesaid Thaddeus,
 who was also called by a second name, Judas.
 And when he entered, then arose the king
 and fell at his feet before his thanes, 136
 because he saw a shining brightness
 on the face of Judas through God's revelation,
 and said that he was verily Christ's disciple
 sent to heal him, even as He himself had promised. 140
 Then Thaddeus answered the venerable king thus,
 'Because thou hast rightly believed on Him who sent me,
 therefore am I sent to thee that thou mayest be whole;
 and, if thou continuest in His faith, He will grant thee 144
 thy heart's desires besides thy health.'
 Abgarus answered him steadfastly, and said,
 'To that degree I believe on the living Saviour
 that I would slay, if so it might be, 148
 those who fastened Him on the gibbet of the cross.'
 Then Thaddeus said to him, 'Christ our Saviour desired
 to fulfil His Father's will, and again to go to Him.'
 Abgarus said to him again, 'I know all about that, 152

136. begenum.

137. U. om. sume.

139. soðlice wære.

141. ðe tatdeus; kýnge.

143. forðan.

145. gewillnunge to-ecan.

149. gefæstnode; -hengeme.

150. ðe tatdeus.

and ic on hine gelyfe . and on his halgan fæder .
 Tatheus cwæð þa gyt to ðam wanhalan cyninge .
 forþi ic sette mine hand on ðæs hælendes naman
 ofer ðe untrumne . and he [eac] swa dyde . 156
 and se cyning wearð gehæled sona swa he hine hrepode .
 fram eallum his untrumnyssum . þe he ær on þrowode .
 Abgarus þa wundrode . þæt he wearð gehæled .
 butan læce-wyrtum . þurh ðæs hælendes word . 160
 swa swa he him ær behet þurh his ærend-gewrit .
 Tatheus eac siððan sumne mann gehælde
 fram þam micclan fot-adle . and fela oðre menn
 on þære byrig gehælde . and bodode him geleafan . 164
 Ða cwæð abgarus him to . On cristes mihte
 þu wyrcest þas micclan wundra . and we ealle ðæs wundriað .
 sege¹ me ic þe bidde soð be ðam hælende .
 hu he to mannum come . and of middan-earde ferde . 168
 Tatheus andwyrde abgare . and cwæð .
 Ic eom asend to bodigenne hat pine burh-ware cuman .
 ealle to-somne . on ærne mergen .
 þæt ic him eallum cyððe cristes tocyme . 172
 and be his wundrum þe he worhte on life .
 þa het se cyning cuman his ceaster-gewaran .
 and tatheus him bodade bealdlice be criste .
 and him eallum sæde þone soðan geleafan . 176
 and mancynnes alysednysse þurh ðone mildan hælend .
 þæt he wolde hine sylfne syllan to deaðe .
 and to helle gecuman to gehelpene adames .
 and eac his gecorenra of adames cynne . 180
 and hu he syppan astah to his soðfæstan fæder .
 and cymð eft to demenne ælcum be his dædum .
 Æfter ðyssere bodunge . bead se cyning þam bydele .
 goldes . and seolfres góðne dæl to lace . 184

154. Tatheus; wanhalam.

156. U. eac; *which* Jul. *omits*.157. ðe (*for* se).

162. Tatheus.

163. þam miclan; men.

164. bodade.

166. miclan.

¹ Leaf 137, back.

and I believe in Him, and in His holy Father.'
 Thaddeus said yet again to the sick king,
 'Therefore I lay my hand in the name of Jesus
 upon thee, sick man.' And he [moreover] did so, 156
 and the king was healed, as soon as he touched him,
 from all his sicknesses which he had before suffered.
 Abgarus then marvelled, that he had been healed
 without medicine through the Saviour's word, 160
 even as He had before promised him by His letter.
 Thaddeus likewise healed afterwards a certain man
 of a great disease in his feet, and healed many other men
 in that city, and preached the faith to them. 164
 Then said Abgarus to him, 'In Christ's might
 thou workest these great wonders, and we all marvel thereat.
 Tell me, I pray thee, truly concerning the Saviour
 how He came to men and departed from the world.' 168
 Thaddeus answered Abgarus and said,
 'I am sent to preach; bid thy citizens come
 all together at early morning
 that I may declare to them all Christ's advent, 172
 and [speak] concerning His wonders which He wrought in life.'
 Then the king bade the men of his city come,
 and Thaddeus preached to them boldly concerning Christ,
 and told all of them the true faith, 176
 and the redemption of mankind through the mild Saviour;
 that He had willed to give Himself to death,
 and to descend into hell to help Adam,
 and likewise His elect of Adam's kin, 180
 and how He afterward ascended to His righteous Father,
 and shall come again to judge every man according to his deeds.
 After this preaching the king offered the preacher
 a good portion of gold and of silver as a gift, 184

168. manne; U. *om.* ferde.

169. Tatdeus.

171. morgen.

174. ðe kyning.

175. Tatdens.

179. helpenne (*read* gehelpenne);
adame.

183. ðe kyning.

ac he nolde niman nan ðinge to medes
 his wunderlicre mihte . oððe his mærlīcan bodunge .
 and sæde ðam cyninge . We forsawon ure æhta .
 and forleton ure agen . hwi sceole we opres mannes niman . 188
 Þis wæs þus geworden . and þær wunode á syððan
 se soða geleafa . on þære landleode .
 þam hælende to lofe . þe leofað á on ecnysse. AMEN.

185. þing.

186. wunderlicra mihta.

XXV.

KAL. A[U]GUSTVS. PASSIO SANCTORVM
MACHABEORUM.

[The various readings are from C. (= MS. C.C.C. 198); from D. (= MS. C.C.C. 303); and from U. = (Camb. Univ. Library II. 1. 33, *beginning* at l. 319. The copy in V. (= Vit. D. 17, fol. 86 b) ends at l. 29].

ÆFTER ÐAM ÐE ALEXANDER SE EGEFULLA CYNING
 to-dælde his rice his dyrlingum ge-hwilcum
 on his forð-siðe . and hi fengon to rice
 gehwylc on his healfe . þa weoxon fela yfelu 4
 wide geond eorðan for ðæra cyninga gewinne .
 An ðæra cyninga wæs heora eallra for-cuðost .
 arleas and upp-ahafen antiochus gehaten .
 se feaht on ægypta¹ lande and afigde ðone cynīng . 8
 and ferde syððan to hierusalem mid mycelre fyrde .
 and be-reafode godes templ goldes and seolfres .
 and fela gold-hordas forð mid him gelæhte .
 and ða halgan maðm-fatu and þæt mære weofod . 12
 and ofsloh þæs folces fela on ðære byrig .
 and modelice spræc on his mihta truwigende .
 Eft æfter sumum fyrste asende se cyning
 on ærend-gewritum . þæt ealle menn gebugon 16
 to his hæðen-scipe and to his gesetnyssum .

N. B. The text is denoted by A.

1. D. Efter.

weoxan. C. feola.

2. C. D. deorlingum.

5. A. ðære, corrected to ðæra; C.

3. C. heo So also in l. 20.

ðære; D. þæra.

4. D. gehwilce. C. V. weox; D.

¹ Leaf 138.

but he would take nothing as meed
 for his wonderful power, or his mighty preaching;
 and said to the king; 'We have forsaken our possessions
 and have abandoned our own, why should we take those of
 another man?' 183

This was thus accomplished, and thereafter the true faith
 ever continued in that nation,
 to the praise of the Saviour who liveth ever in eternity. *Amen.*

189. siððan.

191. lyfað; U. om. AMEN.

190. þe (*for se*).

XXV.

AUGUST 1. THE MACCABEES.

§ I. 1 MACC. i. 1-64; 2 MACC. vi. 18-vii. 42.

AFTER that Alexander the terrible king
 divided his kingdom amongst his several favorites
 on his decease, and they took to the kingdom,
 each in his portion, then grew up many evils 4
 wide-spread on the earth, because of these kings' battles.
 One of these kings there was of them all the wickedest,
 irreverent and proud, named Antiochus,
 who fought in Egypt and put to flight the king; 8
 and marched afterwards to Jerusalem with a great army,
 and despoiled God's temple of gold and silver,
 and took many gold-hoards away with him,
 and the holy treasure-vessels, and the great altar, 12
 and slew many of the people in the town,
 and spake haughtily, trusting in his might.
 Again after some time, the king sent,
 by a written message, that all men should bow down 16
 to his heathendom and to his ordinances;

6. A. ðære, *corrected to* ðæra; C.
 þara; D. þæra. C. D. ealra.

7. C. D. up-ahafen. C. antiochius.

8. C. egypta; D. egipta. C. D.
 cyning.

10. C. be-réfoðe; tempel gólðes.

11. C. feala; *here and elsewhere.*

12. C. mað-fatu.

14. C. modiglice. V. truwiende;

D. truwigendæ.

15. C. D. asænde. *So in* l. 18, &c.

16. C. D. V. men.

and asende to hierusalem iudeiscre byrig
 on þære wæs ða gewurðod se eall-wealdende god
 æfter ðære ealdan . æ . þe hi ana þa heoldon . 20
 and het hi gebugan fram gode and fram his biggengum .
 and arærde þæt deofol-gild uppon [drihtnes] weofode .
 and het hi ealle offrian to ðære anlicnyssse .
 and ælcne acwellan þe wið-cwæde his hæsum . 24
 Wearð þa mycel angsumnyss on eallum þam folce
 þe on god gelyfdon for ðam gramlicum dædum .
 and manega gebugon to ðam manfullan hæðengilde .
 and eac fela wið-cwædon þæs cyninges hæsum . 28
 and woldon heora lif forlætan ærþan ðe heora ge-leafan .
 and noldon hi fylan mid þam fulan hæðenscype .
 ne godes æ to-brecan þe hi on bocum ræddon .
 Hwæt þa wearð gelæht sum geleafful bocere . 32
 har-wencge and eald . se hatte eleazarus .
 and hi bestungon him on mup mid mycelre ðreatunge
 pone fulan mete þe moyses forbead
 godes folce to picgenne . for þære gastlican getacnunge . 36
 We moton nu secgan swutellicor be ðysum .
 hwylce mettas wæron mannum forbodene
 on ðære ealdan . æ . þe mann ett nu swa-ðeah .
 Moyses for-bead for mycelre getacnunge 40
 on ðære eal¹dan . æ . æfter godes dihte
 þa nytenu to etanne þam ealdan folce
 þe heora [cudu] ne ceowað and het ða unclæne .
 and þa þe synd gehofode on horses gelicnyssse 44
 unto-clofenum clawum . wæron unclæne eac .
 þa clænan nytenu þe heora cudu ceowað .
 getacniað þa men þe on heora mode smeagað
 embe godes willan . syððan hi his word gehyrað 48

19. C. D. ealwealdenda; V. ealwealdende.

21. C. hio ða gebugon; D. hi bugan. C. biggenogum.

22. D. om. þæt; C. has þa. C. D. uppan here and elsewhere.

drihtnes; A. V. godes.

23. C. hio; here and elsewhere.

24. A. cwællan, altered to acwellan; C. D. V. acwellan.

25. V. angsumnyssse; C. angsumnysa.

27. D. manfullum heþen-gylde.

¹ Leaf 138, back.

and sent to Jerusalem the Jewish town,
 in which was then worshipped the all-ruling God
 after the old law, which they alone then kept, 20
 and commanded them to turn from God, and from his services,
 and raised up the devil's form upon the Lord's altar,
 and commanded them all to offer sacrifice to that idol,
 and to kill each one, who spake against his commands. 24
 There was then great sorrow amongst all the people,
 who believed on God, because of the cruel deeds;
 And many bowed down to the wicked idol;
 and also many spake against the king's commands, 28
 and would lose their lives rather than their belief,
 and would not defile themselves with the foul heathendom.
 nor break God's law which they read in books.

Now there was taken a certain faithful scribe [2 Macc. vi. 18], 32
 hoary and old, who was called Eleazar;
 and they stuck in his mouth, with many threatenings,
 the foul meat which Moses forbade
 God's people to taste because of its spiritual signification. 36
 We must now speak more plainly concerning these,
 as to what meats were forbidden to men
 in the old law, which one eats now nevertheless.
 Moses forbad, because of its great significance [Levit. xi. 2] 40
 in the old law, according to God's ordinance,
 the old people—to eat those beasts
 which chew not their cud, and commanded them [to be] unclean;
 and those that are hoofed in a horse's likeness, 44
 those with uncloven claws, were unclean also.
 The clean beasts who chew their cud
 betoken those men who meditate in their mind
 about God's will, after that they hear his word 48

30. C. noldan. C. flān; D. be-
 fylan.

31. C. to-bræcon; A. to-bræcan,
*alt. to to-breca*n; D. tobrecan.

33. C. hárwenge; D. harwenge.

37. C. sæcgan. C. D. swutollicor.
 C. ōissum.

39. A. ætt, *alt. to ett*; D. ýt. C.
 nu et.

42. C. etene; D. etenne. C. D. eal-
 dum.

43. C. D. cudu; A. cude; *but see ll.*
 46, 56.

47. C. om. on. D. smeageað.

of lareowa muðum swylce hi heora mete ceówan .
 And ða synd unclæne þe heora cudu ne ceowað .
 for-ðan þe hi getacniað þa ðe tela nellað .
 ne nellað leornian hwæt gode leof sy . 52
 ne on heora mode wealcen þæs hælendes beboda .
 and syndon for-ðy unclæne swa swa ða forcuðan nytenu .
 Ða nytenu synd clæne þe to-cleofað heora clawa
 and heora cudu ceowað . hi getacniað þa geleaffullan 56
 on godes gelaðunge . þe mid geleafan underfoð
 þa ealdan gecyðnyssse and cristes gesetnyssse .
 þæt is seo ealde . æ . and seo niwe gecyðnyss .
 and ceowað godes beboda symle mid smeagunge . 60
 Ða nytenu wæron unclæne gecwedene on þære . æ .
 þe ne to-cleofað heora clawa þeah ðe hi cudu ceowan .
 oððe gif hi to-cleofað and ceowan nellað
 for ðære getacnunge þe ða towerd wæs . 64
 þæt we to-cléofan ure clawa on þam twam gecyðnyssum .
 on ðære ealdan . and on ðære niwan þæt is . æ . and godspel .
 and þæt we on mode smeagan þæs ælmihtigan hæse .
 and se ðe aþor forlæt . se leofað unclæne . 68
 Swa swa ða iudeiscan þe urne drihten forseoð .
 and his godspel bodunge to bysmre habbað
 syndon unclæne . and criste andsæte
 þeah ðe hi moyses . æ . on heora muðe wealcen . 72
 and nellað under-standan butan þæt steaflice andgit .
 Fela wæron forbodene godes folce on ðære . æ .
¹þe nu syndon clæne æfter cristeas to-cyme .
 siððan paulus cwæð to þam cristenum ðus . 76

Omnia munda mundis.

49. C. larewa. A. ceowán; D. ceowon.
 50. D. synde.
 51. C. nyllað.
 53. D. heore mode wealcen. D. hælendas.
 54. D. for-cupostan.
 59. C. om. and. A. gecyðnyssse, *alt. to gecyðnyss*; C. gecyðnia.
 60. D. symble.

62. C. cleofað. *After hi a later hand inserts heora in A., which is omitted by C. D. D. ceowun.*
 63. C. cliofað. A. has heora clawa *above the line, before* and. C. nyllað.
 64. C. toward.
 65. *After þæt is written, above the line, getacnað þæt, which D. omits.*
 D. gecyðnessum. C. om. this line.

¹ Leaf 139.

from teachers' mouths, as if they chewed their meat.
 And those are unclean which chew not their cud,
 because they betoken those who desire not rightly,
 neither will learn what may be pleasing to God, 52
 nor revolve in their minds the Saviour's commands,
 and they are therefore unclean just like the wicked beasts.
 Those beasts are clean that cleave their claws,
 and chew their cud; they betoken the believers 56
 in God's congregation, who with belief receive
 the old testament and Christ's ordinance,
 that is, the old law and the new testament,
 and chew God's commands ever with meditation. 60
 Those beasts were called unclean in the law,
 who do not cleave their claws, although they chew the cud;
 or if they do cleave, and will not chew;
 for the betokening, which was then still to come, 64
 that we cleave our claws in the two testaments,
 the old and the new, that is Law and Gospel;
 and that we ponder in mind the Almighty's behest;
 and he who forsakes either, he liveth unclean. 68
 Even so the Jews who despise our Lord,
 and have in contempt his Gospel-preaching,
 are unclean, and to Christ odious,
 although they in their mouth revolve Moses' law, 72
 and will only understand the literal meaning.
 Many things were forbidden to God's people in the law,
 which now are clean, after Christ's advent,
 since Paul saith to the Christians thus: 76
omnia munda mundis (Titus i. 15);

66. A. *has þæt is on ðære ealdan . æ .*
ʒ on ðære niwan þæt is . æ . ʒ godspel;
with gecyðnyse above the line after
niwan. Here the former þæt is and
æ are both superfluous, and, accord-
ingly, the passage is squeezed in over
an erasure; C. omits from þæt we (l.
 65) *down to niwan; D. has—þa*
ealdan . ʒ þa niwan . þæt is . æ . ʒ
godspel. C. god-spell.

67. C. D. *hæsa.*
 70. C. *bysmore; D. bismore.*
 73. C. *nyllað. A. -standen, alt. to*
-standan; C. -standen. C. buton.
 C. D. *stæflice.*
 74. A. *has ealdan after ðære, above*
the line; which C. D. omit.
 76. *After mundis A. has, above the*
line, þæt is on englisc—which C. D.
omit.

Ealle ðincg syndon clæne þam clænum mannum .
 þam ungeleaftfullan and unclænum nis nan þincg clæne .
 Hara wæs ða unclæne forðan ðe he [nis] clifer-fete .
 and swin wæs ða unclæne forðan þe hit ne ceow his cudu . 80
 Sume wæron þa fule þe nu synd eac fule .
 ac hit biþ to langsum eall her to logigenne
 be ðam clænum nytenum . oððe be þam unclænum
 on ðære ealdan . æ . þe mann étt nu swa-ðeah . 84
 þa wolde eleazarus werlice sweltan
 ærðan þe he godes . æ . forgegan wolde .
 and nolde forswelgan ðas spices snæd
 þe hi him on muð bestungon . forðan þe moyses for-bead 88
 swýn to etenne swa swa we ær sædon .
 þa bædon ða cwelleras for heora eald cyððe .
 þæt hi moston him beran unforboden flæsc .
 and dyde swilce he æte of ðam offrung-spice . 92
 and swa mid ðære hiwunge him sylfum geburge .
 Ða cwæð eleazarus . Ic eom eald to hiwigenne .
 and wenað þa geongan þæt ic wille for-gægan
 godes gesetnysse for ðisum sceortan life . 96
 and bið þonne min hiwung him to forwyrd .
 and ic sylf beo and-sæte þurh swylce gebysnunge .
 Ðeah ðe ic beo ahred fram manna reðnysse .
 ic ne mæg þam almihtigan ahwar ætberstan . 100
 on life oppe on deaðe . ac ic læte bysne
 þam iungum cnihtum gif ic cenlice swelte
 arwurðum deaðe for ðære halgan . æ .
 þa wurdon ða cwelleras þe him cuðlice to-spræcon . 104
 swyðe geýrsode for ðære andsware .
 and tugon hine to þam witum þæt he wurde acweald .
 and he ða mid geleafan his lif ge-endode .

77. C. D. þing synd.

78. C. D. ungeleaftfullum. C. D.
þing.79. nis must be the reading; see
Levit. xi. 6; but A. C. D. have is.80. C. D. omit ða. C. D. read hit;
has hi with t above the line

82. C. om. hit. C. D. logienne.

84. D. man. C. et; D. yt.

85. C. D. wærlíce.

86. C. D. for-gægan; A. for-gægan,
alt. to forgegan.

87. D. snæt.

All things are clean to clean men;
 to the unbelievers and the unclean there is nothing clean.
 A hare was then unclean, because he is [not] cloven-footed,
 and a swine was then unclean because it chewed not its cud. 80
 Some were then foul, which now are also foul;
 but it will be too tedious to discourse here fully
 concerning the clean beasts or concerning the unclean
 in the old law, which one eats now nevertheless. 84

Then would Eleazar manfully die
 rather than he would transgress God's law,
 and would not swallow the bit of the bacon
 which they stuck in his mouth, because Moses forbade [them] 88
 to eat swine; as we before said.

Then the executioners prayed him, for old acquaintance sake,
 that they might bring him unforbidden flesh,
 and he should do as if he ate of the sacrifice-bacon, 92
 and so with that deception save himself.

Then spake Eleazar, 'I am old to practise deceit,
 and the young ones will think that I am ready to transgress
 God's ordinance for [the sake of] this short life, 96
 and then shall my deception be to their destruction,
 and I myself shall be an opponent [to God] by such an example.
 Though I be saved from men's cruelty,
 I may not anywhere escape from the Almighty 100
 in life or in death; but I shall afford an example
 to the young folk, if I boldly die
 an honourable death for the holy law.'

Then became the executioners, who had addressed him kindly, 104
 very much angered because of that answer,
 and they dragged him to the tortures that he might be killed;
 and he then ended his life with faith.

88. C. bestungen. C. forðam; D.
 forðam.

90. D. cwelleres.

91. C. hio mostan.

92. D. offring-.

93. C. selfum.

95. C. D. gungan.

96. C. scortan.

98. C. D. self. A. *has gode after*
andsæte, above the line; C. D. omit.

99. C. ryðnysse.

102. D. geongum.

104. D. cwelleres.

107. C. ge-ændoda.

Þær wurden eac gelæhte . and ¹gelsædde to ðam cynincge . 108
 seofon gebroðra swyðe ge-lyfede .
 and heora modor samod . and hi man mid swingle ðreade .
 þæt hi etan sceoldon ongean godes . æ . spic .
 Ða cwæð se yldesta . hwæt axast ðu æt us . 112
 we synd gearwe to sweltenne swyðor þonne to forgægenne
 ures scyppendes . æ . þe he gesette þurh [moysen.]
 þa yrsode se cynincg . and het for-ceorfan his tungan .
 and hine behættian and his handa forceorfan . 116
 and eac befotian . and het feccan ænne hwer
 and hine þær-on seoðan . oð þæt he sawlode
 ætforan his gebroþrum þæt hi abúgan sceoldon .
 Hwæt þa six gebroþra hi sylfe þa tilhton . 120
 and seo modor samod secgende him betwynan .
 þæt hi sweltan woldon . for godes gesetnyssum ;
 god sylf gefrefrað us swa swa moyses geswutelode
 on ðære fiftan béc . þæt god ge-frefrað his ðeowan . 124
 þa gebundon ða cwelleras þone operne broðor .
 and hine behættedon hetelice . and axodon
 hwæðer he etan wolde arðan þe he behamelod wurde .
 He cwæð þæt he nolde . and hé ðá gelice witu . 128
 swa swa his yldra broðor ardlice under-feng .
 and cwæð to ðam cyninge þe hi acwellan het .
 Ðu forscyldegodesta cynincg . ofslihst us and amyrst .
 ac se ælmihtiga cyning us eft arærð 132
 to þam ecan life . nu we for his . æ . sweltað .
 Hi bundon ðone þryddan and mid bysmore [heton]
 his tungan forð-ræcan . and he hraðe swa dyde .
 and his handa him ræhte and mid anrædnysse cwæð . 136
 Ðas lima ic hæfde þurh ðone heofonlican cynincg .

108. C. D. cyninge.

109. D. seofan. C. gelefedes.

110. C. hiora.

111. C. scoldon. C. D. spic.

112. D. elstata (*sic.*).
 114. C. D. sceppendes; *where* A.
has scyppendes drihtnes, *by mis-*
take. C. D. moysen; A. moyses;
but see l. 186.

115. C. cyninge; D. cyning.

116. C. D. behættigan.

117. C. D. befotigan.

 122. D. wolden. D. -nessum. *After*
gesetnyssum A. *has*, *above the*
line— hi cwædon þus; *which* C. D.
omit.
¹ Leaf 139, back.

There were also taken and led to the king [2 Macc. vii. 1.] 108
seven brethren, very believing;

and their mother together, and them they vexed with scourging,
that they should eat bacon, against God's law.

Then saith the eldest, 'what askest thou of us?' 112

we are ready to die rather than to transgress
our creator's law which he ordained by Moses.'

Then the king grew angry and commanded to cut out his tongue,
and to scalp him and to cut off his hands, 116

and also to cut off his feet, and commanded to fetch a cauldron,
and to boil him therein until he gave up the ghost
before his brethren, that they might yield.

Moreover the six brethren themselves there testified 120
and the mother together, saying amongst themselves,
that they would die for God's ordinances.

'God himself comforteth us, as Moses revealed [Deut. xxxii. 43]
in the fifth book, that God comforteth his servants.' 124

Then the tormentors bound the second brother,
and they scalped him hatefully and asked him
whether he eat would before he should be hamstrung.

He saith 'that he would not,' and he then the like punishment 128
as his elder brother immediately received,

and saith to the king who commanded to kill them,

'Thou, most guilty king, slayest and consumest us,

but the Almighty King will raise us up again 132

to the eternal life, now that we die for his law.'

They bound the third and in derision they commanded

him to put out his tongue, and he quickly did so.

and reached out his hands to them, and with firmness quoth, 136

'These limbs I had through the heavenly king,

123. D. self. C. geswutulode.

124. After þ A. has, above the line,
—is þæt; which C. D. omit. C. frefrað.

126. D. behættodon. C. axoden.

127. D. hwæder. C. D. wurde be-
hamolod (be-hamelod).

128. A. wita, alt. to witv (for
witu); C. D. wita.

130. C. cwæð þa to; hio.

131. C. D. forscylldgodesta. C. of-
slyhat; D. of sleht. D. amerst.

133. C. D. ecan; in A., an e is
added, above the line, here and in l. 145.

134. C. D. heton; A. hetan.

135. D. raðe.

136. C. hes (sic); om. handa. D.
-nesse.

137. C. lioma. C. D. cyning.

ac ic hi nu forseo for his gesetnysse .
 forþan þe ic hopie to him . þæt ic hi eft under-fô sæt him .
 And se cynincg wundrode and þa þe mid him wæron 140
 ðæs cnihtes anrædnysse þæt he ða cwymlincge ¹ forseah .
 Æfter ðyses forð-siðe . hi ge-fengon ðone feorðan .
 and eall-swa getintregedon . ac he anrædlice cwæð .
 Selre us is to sweltenne and soðlice anbidian 144
 þæs ecan æristes . sæt ðam ælmihtigan gode .
 ac ðe ne bið nan ærist to ðam ecan life .
 Se ða ge-endode mid anrædum geleafan .
 and hi gefengon to dreccenne þone fiftan broðor . 148
 He beseah ða to ðam cynincge . and cwæð . him þus to .
 Nu ðu mihte hæfst betwux mannum sume hwile .
 þu dest swa swa ðu wylt . ac ne wen ðu swaðeah
 þæt se god us forlæte þe we on gelyfað . 152
 þu afindst his mihte ungefyrn on ðe sylfum .
 hu he þe tintregað teartlice on witum .
 Se geendode ða . and hi ardlice gelæhton
 þone sixtan broðor . and he sweltende . cwæð . 156
 Ne dwela ðu on idel . þeah ðe drihten ðe gefafige
 þæt we for urum synnum to swyleere wæfersyne synd .
 and ne wen ðu na be þe þæt þu unge-witnod beo .
 nu ðu winst ongean god . and se ge-wat þa swa sona . 160
 þa wundrode heora modor þæt hi swa wel ongunnon .
 and heo mid blipum mode hyre bearn æfre tilhte .
 sælcne on-sundron and sæde heom eallum .
 Ne fegde ic eowre lima . ne ic eow lif ne forgeaf . 164
 ac middan-eardes scyppend eow sealde gast . and lif .
 and he eft eow for-gifð þæt ece lif mid him
 swa swa ge nu sylfað eow sylfe for his . é .
 Hwæt ða antiochus se arleasa cynincg 168
 behet þam anum cnapan þe þær cucu wæs þa git

138. C. -nyssum; D. -nessum.

139. C. hopige.

140. C. D. cynincg.

141. D. -nesse. C. cweclminge; D.

cwymlinge. C. forseoð.

143. C. D. eal-. C. D. tintregodon.

144. C. swelten; anbidian.

145. A. ecan, *alt. to* ecan; C.

éacan; D. ecan.

146. D. æristð; ecan.

¹ Leaf 140.

but I now despise them for [the sake of] His ordinance,
 because I have hope in him that I may receive them again from him.'
 And the king wondered, and they that were with him, 140
 at the young man's constancy, that he despised the death-torment.
 After this one's departure (from life), they took the fourth,
 and tormented him in like manner, but he firmly quoth,
 'It is better for us to die and soothly to abide 144
 the eternal resurrection at (the hands of) the Almighty God;
 but for thee shall be no resurrection to the eternal life.'
 He then ended (his life) with constant belief,
 and they took, to torment (him), the fifth brother. 148
 He looked then towards the king, and quoth thus to him,
 'Now (that) thou hast might amongst men for a while,
 thou dost as thou wilt, but think not, nevertheless,
 that the God upon whom we believe forsakes us. 152
 thou shalt find His might, not far hence, over thyself,
 how He will torment thee sharply with punishments.'
 He ended (his life) then, and they quickly caught
 The sixth brother; and he, dying, quoth, 156
 'Err not thou vainly, though the Lord permit thee
 that we for our sins become such a spectacle;
 and think not thou concerning thyself that thou shalt be untormented,
 now (that) thou fightest against God;' and he departed then soon. 160
 Then wondered their mother that they strove so well,
 and she with blithe mood ever exhorted her children,
 each one severally, and said to them all,
 'I joined not your limbs, nor did I supply you with life, 164
 but the world's Creator gave you your spirit and life,
 and He again will give you the eternal life with Him,
 even as ye now offer yourselves for His law.'
 Thereupon Antiochus, the impious king, 168
 promised the one boy who was still alive

147. C. ge-ændode mid ðam.
 148. C. dræncenne; D. drencenne.
 149. C. D. cyninge.
 152. C. geleafað.
 153. C. afinst; D. afintst. C. D.
 selfum.
 154. C. om. teartlice on witum.
 155. C. ge-ændode.
 157. C. dwele.
 158. D. wafer-sine.

159. C. sy (for beo).
 160. C. D. om. sona.
 162. C. hiore.
 163. A. him, *alt. to heom*; C. hiom;
 D. him.
 164. C. forgef.
 165. C. scyppen; D. sceppend.
 167. D. om. nu. C. D. sellað.
 168. C. antiochius. C. D. cyning.
 169. C. get; D. gyt.

mycele woruld-æhta gif he wolde him abugan
 and bæd eac ða modor þæt heo hire bearn tihte .
 þæt he huru ana abuge peah þe his gebroðra noldon . 172
 and seo modor behet him þæt heo wolde hine læran .
 þa abeah seo modor ¹to hire bearne and cwæð .
 Gemiltsa me min sunu ic ðe to men gebær .
 beseoh nu to heofonum . and besceawa þas eorðan . 176
 and ealle ða ge-sceafta þæt him on synd nu .
 and under-stand be ðam hu se ælmiltiga god
 hi ealle gesceop butan antimbre of nahte .
 and ne forhta ðu ana for ðysum feondlican cwellere . 180
 ac under-foh þone deað swa swa ðine gebroðra dydon .
 þæt ic ðe eft under-fó on eadignysse mid heom .
 þa clypode se iungling to ðam cwellerum þus . and cwæð .
 Hwæs andbidige ge . ne beo ic 184
 na gehyrsum þæs cyninges hæsum .
 ac godes bebodum þe he behead purh moysen .
 and þu manfulla cyning þinre modignysse scealt
 soðlice on godes dome susle ðrowian . 188
 Ic sylle min agen lif . and minne lichaman samod
 for godes gesetnyssum . swa swa mine six gebroðra .
 and ic clypige to gode þæt he urum cynne gemiltsige .
 and þæt he dō mid witum þæt ðu wite þæt he is ana god . 192
 þa wearð se cyningc wælhreow þam cnihte
 ofer ealle þa oðre þa he ær acwealde
 for ðære forsewennysse . and sé gesæliga cniht
 on þam teartum witum gewát þa of life 196
 mid fullum geleafan . and seo geleafulle modor
 wearð eac acweald æt-foran þam cyninge .
 æfter hire seofon sunum gesæliglice for gode .
 Þyssera martyra gemynd is on hlaf-mæssan dæg . 200
 swa wide swa godes þeowas godes þenunge gymað .

170. C. miccle weoruld-.

171. D. heara [*for hire*].

172. C. hura; gebroðro.

174. C. beseah [*for abeah*]. D. se.

C. hiore.

175, 176. C. *om. from ic to heofonum*

177. D. syndon.

180. D. forhte. C. *ðeossum feond-*

licum. D. cwelleran.

181. D. 7 under-foh.

¹ Leaf 140, back.

much worldly wealth, if he would submit to him,
 and prayed also the mother to exhort her child,
 that he at least should alone submit, though his brothers would not. 173
 And the mother promised him that she would teach him.
 Then bent down the mother to her bairn, and quoth,
 'Pity me, my son, I bore thee as a man;
 look up now to the heavens, and behold this earth, 176
 and all the creatures that are now thereon,
 and understand by them how the Almighty God
 shaped them all, without material, of nothing;
 and fear not thou only because of this fiendlike murderer, 180
 but receive the death, even as thy brothers did,
 that I may again receive thee in blessedness with them.'
 Then called the youngster to the tormentors thus, and quoth,
 'What are ye waiting for? I shall not be 184
 in no wise [any wise] obedient to the king's behest,
 but to God's commandments which He commanded by Moses.
 And thou, king full of evil, for thy pride shalt
 soothly, in God's doom, suffer torment. 188
 I offer my own life and my body together
 for God's ordinances, even as did my six brothers;
 and I cry to God that He will pity our kindred,
 and that He may cause, by torments, that thou mayst know
 that He is God alone.' 192
 Then became the king infuriated against the boy
 over all the others that he before had killed
 for that contemptuousness; and the sainted boy
 amid the fierce torments departed then from life 196
 with full belief; and the faithful mother
 was also killed before the king,
 after her seven sons, happily, for [the sake of] God.
 The commemoration of these martyrs is on Lammas day, 200
 as far and wide as God's servants pay heed to God's service.

182. C. D. -nesse. C. D. him; A.
 him, *alt. to* heom.

183. D. clepude. D. cwelleran.
 C. D. *om. pus.*

184. C. Hwæt. C. *om. ge.*

185. C. ge-hersum.

187. C. mánfulla; D. manfulle.

189. C. D. selle. C. lichoman.

190. C. gebroðro.

191. C. gemildsige.

194. C. cwealde.

195. C. gesælige.

197. C. sio gælefulle.

199. C. hiora. D. seofan.

200. D. þysra.

201. C. þegnunge; D. þenunga. D.
 gemað.

Manega halgan wæron under moyses . æ .

ac we nabbað heora gemynd mid nanum mæsse-dæge
butan pyssera gebroðra þe swa bealdlice ðrowodon .

204

ITEM. [§ II.]

WE wyllað eac awritan hu þæt gewinn ge-endode .

and hu se ælmihtiga god þa arleasan afigde
mid my'celre sceame . swa swa us sægð seo racu .

Mathathias wæs gehaten sum heah godes þægn .

208

se hæfde fif suna ful cene mid him .

an hatte iohannes . oðer symon .

Þridða Iudas . feorða eleazárus .

fifta ionathas . binnan hierusalem ;

212

þas bemændan sarlice mid swyðlicre heofunge .

þæt hi swylce yrmðe gesawon on heora life .

and noldon abúgan to ðam bysmorfullan hæðen-scipe .

þa asende se cynincg to ðam fore-sædan ðegene .

216

and het hi ealle búgan to his blindum godum .

and him lac offrian . and forlætan godes . æ .

ac mathathias nolde þam manfullan gehyran .

ne godes . æ . forgægan for his gramlican ðreate .

220

Efne þa eode on heora eallra gesihðe

an Iudeisc mann to þam deofol-gilde .

and ge-offrode his lac swa swa antiochus hét .

Hwæt ða mathathias on mode wearð ge-ang-sumod .

224

and ræsde to ðam were þe ðær wolde offrian .

and ofsloh hine sona . and siððan þone oþerne

þæs cynincges ðegn . þe hine ðær-to neadode .

and to-wearp þæt deofol-gild . and wearð him awege .

228

Clypode þa hlude . ælc þe geleafan hæbbe .

and godes . æ . recce . gange him to me .

203. C. mæssan-dæge.

204. C. D. buton. A. pyssere (*alt.*
to pyssera); C. pissera; D. pissa.

ITEM. So in A.; C. D. have here
the number II.

205. Over awritan is the gloss t

asecgan, which C. D. omit. C. D. ge-
win.

207. C. scame. C. segð; D. secgeð.

208. C. D. þegen.

209. C. sunu. A. ful, altered to

full by later hand.

¹ Leaf 141.

Many saints were (there) under Moses' law,
but we hold not their commemoration on any mass-day,
except of these brethren, that so boldly suffered. 204

§ II. 1 MACC. ii. 1-70.

II. We will also write how that contest ended,
and how the Almighty God put to flight the impious ones
with mickle shame, even as the narrative tells us.
A certain high servant of God was named Mattathias, 208
who had five sons, full bold ones, with him.

One was named John; a second Simon,
a third—Judas; a fourth—Eleazar,
a fifth—Jonathan, within Jerusalem, 212

who bemoaned sorely with vehement mourning
that they saw such distress in their life,
and would not submit to the reproachful heathendom.

Then sent the king to the aforesaid thane, 216
and bade them all bow down to his blind gods,
and offer to them sacrifice, and abandon God's law.

But Mattathias would not hear the wicked one,
nor transgress God's law for his wrathful threat. 220

Therewith there came in sight of them all
a Jewish man to the devil-image,
and offered his offering, as Antiochus commanded.

However, Mattathias was enraged in his mood, 224
and rushed at the man who would there offer,
and slew him soon, and afterwards the other,

the king's thane, who had urged him thereto,
and cast down the devil-image, and departed from it. 228

He cried then loudly—'each one who hath belief
and heedeth God's law, let him come to me.'

211. C. D. þrida; A. þridde,
altered to þridda.

212. C. binna.

213. C. D. bemendon. C. swiðli-
cere.

215. C. D. bysmorfullum.

216. D. asænde. C. D. cyning. D.
foren-sædan. C. þegne.

217. C. gebúgan; D. gebugan.

219. D. manfullum.

220. C. fram (*for* for). D. gram-
licen.

221. C. om. eallra; D. ealra.

222. C. iudisc; diofol-.

223. C. D. lác. C. antiochius.

224. C. ge-anc-sumod.

225. C. resde. C. D. ge-offrian.

227. C. D. cyninges þegen.

He fleah ða to westene . and fela manna mid him
 mid anrædum mode . and ða manfullan for-sawon. 232
 Ða asende se cynincg him sona æfter
 mycele meniu to ðam wid-gillum muntum .
 þær hi flocc-mælum ferdon mid heora hiwum .
 Ða wearð þær ofslagen sum dæl þæs folces 236
 þe on fyrle ne wæs fram mathathian
 forðan þe hi noldon [feohstan] on þam freols-dæge .
 ac leton hi ofslean on unsæððignysse .
 þæt werod weox ða swyðe þe wæs mid mathathian . 240
 and hi anrædlice fuhton . and aflagdon ða hæðenan
¹ mid mycelre strængðe . þe modegodon ongear god .
 Mathathias þa ferde mid his maga fultume
 and ehte þæra hæpenra . and mid ealle adræfde . 244
 and godes . æ . arærde . and him eac god fylste .
 He ealdode þa . and his ende genealæhte .
 and lærde his suna mid geleafan and cwæð .
 Onginnað nu þegenlice . nu eow þearf mycel is . 248
 and syllað eower agen lif for ðære soðfæstan . æ .
 and for ura fædera cyðnyse . hit cymð eow to wuldre .
 Beoð gemyndige nu mine bearn .
 hu se mæra abraham on mycelre costnunge 252
 gode wæs getrywe . and him com þæt to riht-wysnyse .
 Eall-swa ioseph . and hiesus naue .
 dauid . and daniel . and ealle ða þe on god truwodon .
 wurdon æfre getrymde . for heora trywðe wið hine . 256
 Beoð nu gehyrte . and gehihtað on god .
 and healdað mid ðegen-scipe ða halgan godes . æ .
 forðan þe ge beoð wuldor-fulle on hire .
 Ne forhtige ge ic bidde for ðæs fyrn-fullan preatum . 260
 forðan þe his wuldor is wýrms . and meox .

231. ða, *added above the line in A.* ;
 C. D. *have* þa. C. *westenne*.

237. A. mathian, *altered to* mathathian ; C. mathathian ; D. mathathiam.

238. C. D. feohstan ; A. feohstan.

239. D. unsceppnyse.

240. C. weorod. D. mathathiam.

242. A. strængðe, *alt. to* strængðe ;
 C. strægðe (!) ; D. strengðe. C. modgoden ongæn.

¹ Leaf 141, back.

He fled then to the wilderness, and many men with him,
 with constant minds, and despised the wicked one. 232
 Then sent the king soon after him
 a great company to the vast mountains,
 where they by troops went with their families.
 Then was there slain a part of the folk, 236
 that were at a distance from Mattathias,
 because that they would not fight on the feast-day [sabbath],
 but let them slay them with impunity.
 The host then waxed exceedingly that was with Mattathias, 240
 and they firmly fought, and put to flight the heathen,
 with great strength, who were highminded against God.
 Mattathias then went, with his kinsmen's help,
 and chased the heathen, and altogether drove them away, 244
 and reared up God's law, and God also helped them.
 He then grew old, and his end approached,
 and he taught his sons with faith, and quoth,
 'Contend now manfully, now your need is great, 248
 and proffer your own life for the true law,
 and for our fathers' testimony; it shall come to your glory.
 Be ye mindful now, my children,
 how the great Abraham, in much temptation, 252
 was true to God, and that was imputed to him for righteousness.
 Also Joseph, and Jesus [Joshua] son of Naue [Nun],
 David and Daniel, and all they who trusted in God,
 were ever encouraged, for their trust in Him. 256
 Be ye now heartened, and rejoice in God,
 and hold with (true) service the holy law of God,
 because that ye shall be glorified therein.
 Fear ye not, I pray, the threats of the sinful one, 260
 because his glory is corruption and muck;

244. A. ehtæ, *alt. to ehte*. C. D. to-dræfde.

246. C. ænde. D. nealæhte.

247. C. D. sunu.

248. C. is mycel.

249. C. D. sellað.

250. C. D. ure. D. cump.

251. C. Bioð nu gemyndige.

253. D. -nesse.

254. C. D. Eal-; iosep. C. iesu; D. iesus.

255. C. dauit. C. D. daniel. D. truwdon.

256. D. treowðe. 261. D. wyrn.

nu todæg he modegað . and to-mergen he ne bið .
 he awent to eorðan . and his geðoht forwyrð .
 Eower broðor symon is snotor . and rædfæst . 264
 he bið eow for fæder folgiað his rædum .
 Iudas machabeus is mihtig . and strang .
 beo he eower ealdor on ælcum gefeohte .
 and gaderiað eow to þa þe godes . æ . lufiað . 268
 and wrecað eower folc . on ðam fulum hæðenum .
 and healdað godes . æ . on godum biggengcum .
 He bletsode ða his suna . and swa ge-wát of life .
 and his lic wæs bebyriged on his agenre byrig . 272
 and israhel hine beweop on þa ealdan wisan .

[III.] Hwæt ða iudas machabeus mihtiglice arás
 on his fæder stede . and wiðstod his feondum .
 and his feower gebroðra him ¹ fylston anrædlice 276
 and ealle ða þe wæron wunigende mid his fæder .
 and fuhton ða mid blisse . and afligdon þa hæpenan .
 Iudas ða hine gescrydde mid his scinendan byrnan .
 swa swa ormæte ent . and hine ealne gewæpnode . 280
 and his fyrde bewerode wið fynd mid his swurde .
 He wearð þa leon gelic on his gewinnum . and dædum .
 and todræfde þa arleasan . and his eðel gerymde .
 His fynd þa flugon afyrhte for him . 284
 and ealle ða yfel-wyrcendan wurden gedræfde .
 and seo hæl wearð gesped on iudan handum ða .
 and he geblissode his cynn þe wæs gecweden iacob .
 and his hlisa þa asprang to þam ytemestan landum . 288
 Ða gegaderode appollonius sum gramlic heretoga
 of samarian byrig swyðlice fyrde .

262. C. -dæge. D. modigað. C. tomergan.

263. C. his goda poht.

264. C. snoter.

265. D. beop. C. om. for.

267. C. aldor.

270. D. biggengcum.

271. C. sunu.

272. C. wearð (*for* wæs). C. D. bebyrged. C. agenne.

273. D. israel.

274. III. in C. D; *not* in A. C. mihtlice; D. mihtelice.

277. D. wuniende.

279. D. Iuda; gescylde.

¹ Leaf 142.

now, to-day, he is highminded, and tomorrow he shall not be,
 he returneth to earth, and his thought perisheth.
 Your brother Simon is wise and prudent, 264
 he shall be your father; follow ye his counsels.
 Judas Machabeus is mighty and strong,
 let him be your elder in every fight;
 and gather to yourselves them who love God's law, 268
 and avenge your folk on the foul heathen,
 and hold God's law in good services.'
 He blessed then his sons, and so departed from life,
 and his body was buried in his own city, 272
 and Israel wept for him, in the ancient wise.

§ III. 1 MACC. iii. 1-26.

III. Moreover, Judas Machabeus mightily arose
 in his father's stead, and withstood his enemies,
 and his four brothers supported him with one accord, 276
 and all they who were dwelling with his father,
 and fought then with joy, and defeated the heathen.
 Judas then girt himself with his shining breast-plate,
 even as an immense giant, and completely armed himself, 280
 and guarded his host against the foes with his sword.
 He became then like a lion in his strifes and deeds,
 and pursued the heathen and cleared his country.
 His enemies then fled (being) afraid of him, 284
 and all the evil-workers were driven away.
 And safety then prospered in Judas' hands,
 and he made his kin joyful, that was named Jacob;
 and his glory then extended to the uttermost lands. 288
 Then gathered Apollonius, a wrathful leader,
 from the city of Samaria, an immense army,

281. C. D. ferde. D. feondum; C. his feondum; A. fynd, *altered to his fynd*; (his in the margin). C. sweorde. D. om. mid—swurde.

282. D. om. He—gelic. C. leone.

284. C. feond.

285. C. -wyrccenden wurdan.

286. A. se (*corrected to seo*), bu C. D. have se. D. handan.

287. C. geblessode. D. cyn.

288. C. om. þa. A. lande (*altered to landvm*).

289. D. gaderode. C. grim-lic.

290. D. samarigan.

and of manegum ðeodum menn to ge-feohte
to-geanes israhel and iudan mægðe . 291
ac iudas him com to . and acwealde hine sona ,
and fela his folces . and ða oðre ætflugon .
Iudas ða gelæhte þæs appollonies swurd .
þæt wæs mærlíc wæpn . and he wann mid þam 296
on ælcum gefeohte on eallum his life .
Eft ða wæs sum heretoga géhatan seron
on syrian lande . se . cwæð . to his leode .
Ic wille wyrcean me naman and ofer-winnan iudan . 300
and þa ðe him mid synd þe forsawon ðone cyning .
He gesamnode þa his fyrde . and ferde mid prasse
to iudea lande . and fela leoda mid him .
Iudas þa him com to . and his geferan cwædon . 304
Hu mage we þus feawa feohtan ongean ðas meniu .
nu we synd gewæhte mid gewinne and mete-leaste .
Iudas him andwyrde anrædlice and cwæð .
Nis nan earfoðnyss ðam ælmihtigan gode 308
on feawum mannum . oððe on micclum werode
to helpen'ne on ge-feohte . and healdan þa ðe he wile .
forðan þe se sige bið symle of heofonum .
Ðas cumað to us swylce hi cenran syndon 312
and willað us fordon . and awestan ure land .
we soðlice feohtað for us sylfe wið hi .
and for godes . æ . and god hi eac fordeð
ætforan ure gesihðe . ne forhtige ge nates hwón . 316
Æfter ðysere spræce hi eodon to-gædere .
and iudas ða aflagde pone fore-sædan seron
and his here samod mid swyðlicre bylde .
and þær wurden ofslagene eahta hund wera . 320
and ða oðre ætflugon to philistea lande .

291. C. þiodum. C. D. men.

292. C. israhel.

294. C. feala.

303. A. leode (*altered to leoda*) ;

C. leode ; D. leoda.

296. D. mærlíce. C. D. wan.

299. D. syrien.

304. C. him ða.

301. C. þa (*for þe*).

305. C. magon. C. feawæ ; D. feawe.

302. D. ferde (*twice*).

C. fihstan.

306. C. om. *this line*.¹ Leaf 142, back.

and from many people men, for fighting
 against Israel, and Judas' family. 293
 But Judas came to him, and killed him soon,
 and many of his people, and the others fled.
 Judas then seized Apollonius' sword,
 that was a famous weapon, and he fought therewith 296
 in every battle, throughout his whole life.
 Again there was a leader, named Seron,
 in the land of Syria, who quoth to his people,
 'I will get me a name and overcome Judas, 300
 and them that are with him, who despised the king.'
 He gathered then his host, and went with great array
 to Judea-land, and many people with him.
 Judas then came to him, and his companions said, 304
 'How may we, being so few, fight against the multitude,
 now that we are weakened with toil and fasting?'
 Judas answered them resolutely, and quoth,
 'It is no difficulty to the Almighty God, 308
 with few men or with a vast army
 to help in battle, and support them whom He will,
 because that victory is ever from heaven.
 These come against us as though they are more warlike, 312
 and desire to destroy us and lay waste our land;
 we verily fight for ourselves against them,
 and for God's law, and God shall eke destroy them
 before our sight; fear ye not ever so little.' 316
 After this speech they came together,
 and Judas then defeated the aforesaid Seron,
 and his army together with exceeding boldness;
 and there were slain eight hundred men, 320
 and the rest fled away to the land of the Philistines.

307. A. him (*altered to heom*); C. syndon; C. synd; D. synde.
 him; D. heom. 316. D. æt-foren. D. fortigge. C. D.
 308. C. D. earfoðnys. om. ge.
 309. C. monnum. C. myclum. 317. D. pisre.
 310. C. helpanne. 318. D. foresædon.
 311. D. symble. 319. C. swiðlicere.
 312. A. ðonne we *written over* 320. D. wunden (!). C. ofslægene.

Iudan ege ða asprang wide geond land .
 and his gebroðra oga ofer ealle ða hæðenan .
 and ealle þeoda spræcon hu ðegenlice hi fuhton . 324
 Iudea land wæs ða lange butan cyninge
 on eallum þysum gewinnum . ac hí werode iudas .
 and eft his gebroðra æfter his geendunge .

[III.] Hwæt ða wearð gecyðð þam cyninge Antioche 328
 embe iudan sige . and he geswearc ða on mode .
 and sende ða his here mid anum heah-þegne
 lísias gehaten on iudea lande .
 on ðære fyrde wæron feowertig þusenda . 332
 and seofon þusenda swyðe gewæpnode .
 and comon ða mid þrymme to iudeiscum cynne .
 Iudas þa gehyrte his geferan mid wordum .
 and fæston ænne dæg fultumes biddende 336
 sæt þam ælmihtigan gode . þæt he hi gemundian sceolde .
 and his halige templ healdan wið þa hæðenan .
 Hi ferdon ða gehyrte to þam gefeohte werd .
 and iudas eft ða spræc to eallum his geferum . 340
 beoð ymb-gyrde stranglice to þysum stiðan gewinne .
 forðan þe us is selre þæt we [swelton] on gefeohte .
 þonne þas yrmðe geseon on urum ¹ cynne ðus
 and on urum halig-dome . ac swa swa se heofonlica god 344
 wylle dón be ús . gewurðe hit swa .
 Beoð gemyndige hu mihtiglice he ahredde
 ure fæderas íu . wið pharaó þone kyning
 on ðære readan sæ on þære ðe he besanc to grunde ; 348
 Uton clypian to heofonum þæt god ure helpe .
 and to-brýte þisne here . þæt þa hæðenan to-cnawon

322. U. asprang ða.
 323. C. ealle þa þeoda.
 325. D. buton.
 326. A. winnum (*altered to ge-*
winnum); C. D. gewinnum.
 327. C. geendunge.
 328. III. in C. D; III. in U; not

in A. D. U. gecyðð. U. cynge.
 329. D. ymbe. A. gesware (*altered*
to gesweare); C. D. U. geswearc. C.
inserts his before mode.
 330. C. sænde. D. U. -þegene.
 331. C. D. U. to [*for on*].
 337. D. mundian. C. scolde.

¹ Leaf 143.

The fear of Judas then extended far across the land,
 and the dread of his brethren, over all the heathen;
 and all peoples said how nobly they fought. 324
 Judea-land was then long without a king
 in all these contests, but Judas defended them,
 and afterwards his brethren, after his ending.

§ IV. I MACC. iii. 27—iv. 54.

IIII. Afterwards it was made known to king Antiochus 328
 concerning Judas' victory, and he grew angry in his mood,
 and sent then his army with a high-thane [nobleman],
 named Lysias, to Judea-land.

In that army were forty thousand [foot], 332
 and seven thousand [horse] well armed,
 and they came with power to the Jews' kindred.

Judas then encouraged his companions with words,
 and fasted one day, praying for assistance 336
 from the Almighty God, that He would protect them,
 and defend His holy temple against the heathen.

They went then, thus encouraged, towards the battle,
 and Judas then again spake to all his companions— 340

'Be ye girt about strongly for this hard contest,
 because that it is better for us, that we should die in battle
 than see this misery upon our kindred thus,
 and upon our sanctuary; but even as the heavenly God 344
 will do concerning us, so let it be!

Be ye mindful how mightily He delivered
 our fathers formerly against Pharaoh the king
 in the Red Sea, wherein he sank to the bottom. 348

Let us call to the heavens, that God may help us,
 and destroy this army, that the heathen may acknowledge

338. A. healdan (*altered to ge-healdan*); C. D. U. healdan.

339. C. U. weard.

341. U. emb-. D. stranlice. D. U. stipum; C. om.

342. C. D. swelton; A. sweltan; U. swyltan.

344. U. hali-; ðe (*for se*).

346. C. aredde.

347. D. fæderes. C. D. U. cyning.

348. C. D. U. om. ðe.

349. C. Uto (*sic*).

350. C. to-cnawan (*altered to to-cnawon*); D. to-cwawan (!); U. to-cnawan.

þæt nis nan oðer god þe israhel alyse .
 Machabeus þa genealæhte mid lytlum werode . 352
 þæt wæron ðreo þusend þe him ða gelæstan wolde .
 Hi [bleowon] þa heora byman and bealdlice fuhton .
 oð þæt þa hæðenan flugon . to fyrlenum landum .
 and iudas hi to-ðræfde swa swa deor to wuda . 356
 þær wurdon ofslagene sume þreo þusend .
 and iudas þa funde þa ða he fram fyrde gecyrde
 gold . and seolfor . godeweb . and purpuran .
 and fela oðre here-reaf on þam fyrd-wicum . 360
 and hi þancodon ða gode eallre his godnysses .
 Eft on ðam oprum geare geanlæhte lisias
 fif and sixtig þusenda fyrdendra þegena .
 and wolde ofer-feohtan þæt iudeisce folc . 364
 Iudas ða machabeus micclum on god truwode .
 and ferde him togeanes mid þam folce þe he hæfde .
 þæt wæron twelf þusend wigendra manna .
 and iudas hine gebæd þa and bletsode his scyppend . 368
 gebletsod eart ðu ælmihtig israhela hælend .
 þu ðe to-bryttest iu þone breman here
 on dauides handum . to-bryt nu ðas hæðenan
 on þines folces handum . and mid fyrhte ge-egsa . 372
 alege hi mid swurdum ðe lufigendra
 þæt ealle þe herian . þe gehyrað pinne naman .
 Hi slogon þa togædere unslawe mid wæpnum .
 and þær feollon ða hæþenan fif ðusend ofslagene . 376
 and lisias fleah mid þære fyrd-lafe .
¹ þa cwæð iudas to his geferum þæt he ða fylðe wolde adón
 of þam godes temple . þe se gramlica antiochus

351. U. oðer. C. israhe (*sic*); D. israel. C. alesde.

352. C. micclum [*for* lytlum]. C. weorode.

353. C. U. woldon.

354. C. Heo. C. D. U. bleowon; A. bleowan. C. D. beman. C. beald.

356. C. D. drefde; U. to-drefde.

357. C. ofslagene; U. ða ofslagene.

C. D. U. þusenda.

358. C. om. ða. U. *ins.* þære *after* fram.

359. U. seolfer. D. U. godweb.

361. C. þancodan. U. om. ða. C. D. U. ealra. A. godnyssa, *all. to* godnysses; D. godnessa; U. godnyssa.

362. D. oðre. C. gære. D. ge-nealæhte.

¹ Leaf 143, back.

that there is no other God that may deliver Israel.
 Machabeus then drew near with his little army 352
 that was three thousand, that would then follow him.
 They blew then their trumpets, and boldly fought,
 till that the heathen fled to distant lands
 and Judas drove them away, like beasts to the wood. 356
 There were slain some three thousand;
 and Judas then found, when he returned from the expedition,
 gold and silver, fine cloth and purple,
 and many other spoils, within the camps; 360
 and they then thanked God for all his goodness.
 Again in the second year Lysias gathered together
 five and sixty thousand of marching thanes,
 and desired to overcome the Jewish folk. 364
 Then Judas Machabeus trusted greatly in God,
 and marched against him with the folk that he had,
 that were twelve thousand of fighting men.
 And Judas awaited him there, and blessed his Creator— 368
 'Blessed art Thou, Almighty Saviour of Israel;
 Thou that didst quell formerly the violent host
 by the hands of David, now disperse the heathen
 by the hands of thy people, and terrify them with fright; 372
 overthrow them by the swords of them that love Thee,
 that all may praise Thee, that hear Thy name.'
 They joined battle then together, un-slow with weapons,
 and there fell then of the heathen five thousand slain, 376
 and Lysias fled with the remnant of the army.
 Then quoth Judas to his comrades, that he would do away the filth
 out of the temple of God, which the wrathful Antiochus

363. A. þusende (*altered to þusenda*); C. D. U. þusenda. C. D. U. fyrdyndra. D. þegna.

364. D. woldo (!).

365. C. myclum. D. *inserts mid before* miclum.

368. C. D. sceppend.

369. U. *om.* ælmihtig.

370. D. to-brytest; bremen.

372. A. -egse (*corrected to -egsa*);

C. U. -egsa; D. -egesa.

373. C. þa (*for*) hi). C. þu lifigendra god. U. lufiendra.

374. C. D. U. herion. C. geherað. C. noman.

375. C. Hio slogan.

376. C. *om.* þær. C. ofslægene.

377. D. -lafæ.

379. C. D. gramlice.

þær aræran hét on hæðene wisan . 380
 and hi ferdon ða to . and þa fylðe adydon ut
 of ðam godes huse . and godes lof arærdon
 æfter moyses . æ . mid mycelre blysse .
 and offrodon gode lác mid geleafan and sange . 384

[V.] Iudas ða hine bewende and wan wið ða hæðenan .
 forðan ðe hi woldon awestan þa iudeiscan .
 ac iudas hi ofer-feaht and aflymde hi æfre .
 and heora burga forbernde and hí to bysmore tawode . 388
 Efne ða on sumum dæge . sende man to iudan
 ærend-gewritu fram israhela ðeode .
 and cyddon þæt þa hæþenan hæfdon hi besetene .
 and ofslagen hæfdon sum þusend manna . 392
 Eac on oðre healfe him comon ærendracan to .
 of galileiscum lande heora lifes orwene .
 and cyddon þæt ða hæðenan him comon to gehwanon .
 and woldon hi fordón and adilegian heora eard . 396
 Iudas ða be-fran his geferan rædes .
 and cwæð to simone his ge-sceadwisan breþer .
 Geceos ðe nu fultum . and far to galilea .
 and gehelp ðinum magum ðe ða manfullan besittað . 400
 ic and ionathas min gingra broðor .
 farað to galaáð to afigenne þa hæðenan .
 He gesette ða heafod-menn . to gehealdenne þæt folc .
 and beað þæt hi ne ferdon to nanum gefeohte 404
 ongear ða hæðenan oð þæt he ham come .
 Simon ða genam þreo ðusend mid him .
 and iudas and ionathas eahta þusenda .
 and symon feaht gelome . and aflymde ða hæðenan . 408
 and his magas ahredde wið heora reðnysse .
 and to lande gebrohte mid mycelre blisse .

384. A. *has* heora (*which* C. D. *omit*) above lác.

385. V. *in* C. D.; *not in* A. C. hine þa. U. wann.

387. C. D. afliesde.

388. C. for-bærnde; D. for-bernde;

U. bærnde. D. bismære. C. U. tucode.

389. D. Æfre. C. sænde. D. iudam.

390. D. þeoda.

391, 392. D. *om.* hi besetene—hæfdon.

393. D. healfæ. C. ærend-dracon(!).

had commanded (men) to rear there, in the heathen wise. 380
 And they went thereunto, and did away the filth
 out of the house of God, and raised up the praise of God
 after Moses' law, with much joy,
 and offered to God sacrifice with belief and song. 384

§ V. 1 MACC. v. 1-68; and 2 MACC. xii. 39-45.

V. Judas then turned himself, and fought against the heathen,
 because that they wished to destroy the Jews;
 but Judas overcame them, and ever drove them away,
 and burnt up their cities, and treated them with insult. 388
 Verily, then, on a certain day, people sent to Judas
 written messages, from the people of Israel,
 and made known that the heathen had beset them,
 and had put to death about a thousand men. 392
 Eke, on the other side, messengers came to him
 from the Galilean land, despairing of their lives,
 and told that the heathen came against them on all sides,
 and desired to overwhelm them, and destroy their country. 396
 Judas then asked his comrades for their counsel,
 and quoth to Simon, his discreet brother,
 'Choose thee now assistance, and go to Galilee,
 and help thy relations, whom the wicked ones harass. 400
 I and Jonathan, my younger brother,
 will go to Galaad to defeat the heathen.'
 He appointed then captains to keep the folk,
 and bade that they should not go to any fight 404
 against the heathen, till he should come home.
 Simon then took three thousand with him,
 and Judas and Jonathan eight thousand;
 and Simon fought often, and defeated the heathen, 408
 and delivered his kindred against their cruelty,
 and brought them to the land with much bliss.

395. C. cooman.

396. C. adiligian; D. adylgian.

398. C. gescad-wisan.

400. D. help.

401. C. ginra broðer.

402. C. D. U. galaad. C. flegenne.

D. hæpen.

403. C. D. sette; U. om. gesette.

C. U. -men. C. gehealdene.

408. C. flemde.

Iudas éac ferde ¹ ofer iordanen ða éa
 geond þæt widgille wæsten . and gewylde ða hæðenan . 412
 He com þa to anre byrig bosór gehaten .
 on ðære wæron ða hæðenan þe hyndon his magas .
 þa he ealle ofsloh mid swurdes ecge .
 and ontende ða burh and tencgde him forð syððan . 416
 Efne ðæs on mergen him com swa mycel mennisc to
 þæt nan mann ne mihte ða meniu geríman .
 and begunnon to feohtenne fæstlice mid cræfte .
 and nyston þæt machabeus mid þam mannum wæs . 420
 Þa ða iudas gehyrde þæra hæðenra gehlyd .
 and ~~þæs~~ feohtes hream . þa ferde he him hindan to
 mid ðrym scyld-truman . and sloh ða hæðenan
 oð þæt hi oncneowon þæt se cena iudas 424
 him wið-feohtende wæs . and wendon ða to horsum
 wiston þæt hi ne mihton machabeo wið-standan .
 On þam gefeohte wurdon eahta ðusend weras
 ofslagene þæs hæðenan folces . and ða opre æt-flugon . 428
 Iudas ða ferde feohtende wið þa hæðenan .
 and heora burga forbærnde . and hi bysmorlice ofsloh .
 þa com timotheus sum cene heretoga
 mid ormætre fyrde . and gessæt æt anum forða . 432
 Ac iudas him com to cafllice mid wæpnum .
 and ofer-ferdon ðone ford . and fuhton wið þa hæðenan
 swa swa his gewuna wæs . oð þæt hi wendon him fram
 and heora wæpna awurpon . and gewendon to anre byrig . 436
 ac iudas hi for-bærnde and þa burh samod .
 He genam ða his magas of ðam manfullan .
 mid wifum and mid cildrum . and gewendon him ham .
 þa wæs þær an mycel burh on heora wege middan . 440
 and næs nanes mannes fær on næpre healfe þære byrig

412. C. D. westen ; U. westæn. C. menigu.
 gefelde [*for* gewylde].

416. U. onældæ (*for* ontende).

C. D. U. tengde.

417. C. D. U. morgen.

418. C. D. U. man. C. mæniu ; U. trumum.

419. C. feohtanne fæstlice.

420. D. þan. U. manna.

422. C. D. gefeohtes.

423. C. sceld-truman ; D. U. scyld-

¹ Leaf 144.

Judas alsq went over the river Jordan,
 across the vast desert, and subdued the heathen. 412
 He came then to a city, named Bosor,
 in which were the heathen that oppressed his kindred.
 All them he put to death with the edge of the sword,
 and set the city on fire, and hastened away afterwards. 416
 Verily, then in the morning there came against him so many men
 that no man might (at all) number the multitude,
 and began to fight firmly with craft,
 and knew not that Maccabeus was with the men. 420
 When Judas heard the noise of the heathen,
 and the shout of the fight, then went he behind them *
 with three companies, and slew the heathen,
 until that they perceived that the keen Judas 424
 was fighting against them, and turned then to (their) horses;
 they knew that they could not withstand Maccabeus.
 In the battle there were eight thousand men
 slain, of the heathen folk, and the rest fled away. 428
 Judas then went, fighting against the heathen,
 and burned up their cities, and slew them reproachfully.

Then came Timotheus, a keen leader
 with an excessive army, and laid wait at a ford. 432
 But Judas came against him boldly with weapons,
 and passed over the ford, and fought with the heathen,
 as his custom was, until that they turned from him,
 and cast away their weapons, and went to a town; 436
 but Judas burned them up, and the town together.
 He took then his kinsmen from among the wicked ones,
 with wives and children, and they returned home.
 Then was there a great town, in the midst of their way, 440
 and there was no high-road on either side of the town

424. C. oncneowan. C. cene; U. cene.

427. C. D. þusenda.

428. C. ofslægene. U. hæðenes.

432. C. forde.

433. U. wænum.

434. D. ofer-ferde.

436. D. ge-wændon; byrih.

438. D. U. manfullum.

439. C. D. cildum. C. U. gewende; D. gewendan.

440. D. *places* an *after* burh.

441. D. om. næs. D. nannes; C. nanre.

buton ðurh þæt port . and hi bædon ¹ða georne
 þæt hi mid friðe moston faran þurh ða burh
 þe hi forbugan ne mihton . ac ða burhware noldon 444
 þæs færes him getyðian . ac betyndon þa gatu
 mid micclum weorc-stanum . and truwodon to þam wealle .
 þa ne mihte iudas mete-leas þær abidan .
 ac het abrecan þone weall peah þe he brad wære . 448
 Eodon ða ealle inn . and ofslogon ealle ða hæðenan .
 and [aweston] ða burh . and wendon him ham-werd
 oþ þæt hi comon ansunde to lande .
 and ge-offrodon heora lac þam lifigendan gode . 452
 þancigende his gescyldnysse þæt hi ealle gesunde
 comon eft to heora earde . of swa micelre fræcednysse .
 Ac heora geféran sæt ham fuhton unwærlice
 wið þa hæðenan leoda ofer iudan leafe 456
 þa hwile ðe he ute wæs . and wurdon ða ofslagene
 wel fela manna . ða ða hi fuhton buton wis-dome .
 Seo æftre bók us sægð þæt hí on sumne sæl fuhton .
 þa wurdon hi sume beswicene mid gitsunge 460
 swa þæt hi feoh naman . and fræcedlice [behyddon]
 on heora bosmum of ðam deofollicum biggencgum
 ongean godes . æ . and hi ealle ðær feollon
 þe þæt feoh behyddon on ðam gefeohte ofslagene . 464
 and heora geféran fundon þæt feoh on heora bosmum .
 and cwædon þæt god sylf ge-swutelode heora unriht .
 and heredon godes dom þe heora digle geopenode .
 Iudas gegaderode ða godne dæl feos . 468
 þæt wæron twelf þusend scyllinga eall hwites seolfres .
 and sende to hierusalem for heora synnum to offrigenne
 heora sawle to alysednysse þe ðær ofslagene wæron

- | | |
|---|-------------------------------------|
| 444. D. U. burhwara. | 452. C. D. lifigendan. |
| 445. A. him (<i>altered to</i> heom); C. | 453. C. þancigende. D. -nesse. C. |
| D. him. C. U. gata. | gesund. |
| 446. C. miclum. | 454. C. heara earde; fræced-. D. |
| 448. C. D. U. to-brecan. D. weal. | -nesse. |
| 449. C. D. <i>om. second</i> ealle. | 455. D. gefera. |
| 450. C. D. aweston; A. awestan. | 457. C. D. U. þær [<i>for</i> ða]. |
| D. wændon. C. -weard. | 458. D. butan. |

¹ Leaf 144, back.

except through the city, and then they prayed earnestly
 that they might in peace pass through the town,
 because they could not turn aside; but the burghers would not
 permit them the passage, but fastened the gate 445
 with great hewn stones, and trusted to the wall.
 Then would not Judas meatless abide there,
 but bade (them) break down the wall, though it was broad. 448
 Then went all in, and slew all the heathen,
 and destroyed the borough, and turned them homeward,
 until that they came safe to (their) land,
 and offered their offerings to the living God, 451
 thanking His protection that they all (thus) sound
 had come again to their country out of so great danger.
 But their comrades at home fought unwarily
 against the heathen people, transgressing Judas' leave, 456
 the while that he was away, and were then slain,
 very many men, when they fought without wisdom.

The Second Book tells us [2. Macc. xii. 39] that they
 fought on one occasion,
 when some of them were deceived with covetousness, 460
 so that they took spoil, and wickedly hid it,
 in their bosoms, of the devilish offerings,
 against God's law; and they all fell there
 that hid the spoil, slain in the battle. 464
 And their comrades found the spoil in their bosoms,
 and said that God Himself manifested their sin,
 and praised God's doom, who discovered their secrets.
 Judas then gathered a good deal of spoil, 468
 that amounted to twelve thousand shillings, all of white silver,
 and sent to Jerusalem to offer for their sins
 for the release of the souls of them that were there slain.

- | | |
|-------------------------------------|----------------------------------|
| 459. C. æftere. D. U. segh. | men. |
| 460. C. besmitene. | 466. C. geswutulode; D. geswute- |
| 461. U. namon. C. D. behyddon; | lude. |
| A. behyddan; U. behyddden. | 467. D. digele. |
| 462. U. bosman. D. U. deofellicum | 468. U. ōa gaderode. |
| biggengum. | 469. D. eal. |
| 463. D. þa [for ðær]. C. feollan. | 470. D. sænde. C. offrienne; U. |
| 465. C. D. facn [for feoh]. U. bos- | ofrigenne. |

æwfæstlice under-standende be ure ealra æriste . 472
 buton hé gelyfde þæt hi æfter langum fyrste
 of ¹deaðe arisan sceoldon þe ðær ofslagene wæron .
 elles he offrode on idel his lác .
 ac he soðlice besceawode . þæt ða ðe mid soðre arfæstnysse 476
 on deape ge-endiað . þæt hi mid drihtne habbað
 þa selestan gife on þam soðan life .
 Hit is halig geðoht . and halwende to gebiddenne
 for ðam forð-farendum þæt hi fram synnum beon alysedes . 480

[VI.] Hit sægð on þære æftran béc machabeorum þus .
 þæt timotheus ðe ær fleah æt ðam forða fram iudan .
 þæt he eft gegaderode oþerne here him to .
 and wolde mid wæpnum gewyldan þa iudeiscan . 484
 and com ða mid fyrde to gefeohte gearu .
 and machabeus se cena clypode to gode .
 and his geferan eac swa fultumes biddende .
 eodon þa of ðære byrig ge-byldes þurh god . 488
 and hi fengon togadere fæstlice mid wæpnum .
 Hwæt ða færlice comon fif englas of heofonum .
 ridende on horsum mid gyldenum gerædum .
 and twægen þæra engla on twa healfe iudan 492
 feohtende wæron . and hine eac bewerodon .
 and hi ealle fif fuhton mid iudan
 sceotiende heora flán and fyrene ligettas
 on ða hæðenan leoda . oð þæt hi ligende swulton 496
 twentig þusend manna and six hund ofslagene .
 Timotheus þa fleah mid fyrhte for-numen
 into anre byrig . and him æfter ferde
 iudas mid fultume . and fuhton wið-utan 500

472. D. U. eawfæstlice. C. -stan-
 denne. A. ealre (*corr. to ealra*); C.
 eallra; D. U. ealra.

473. C. D. U. he; A. hé.

474. C. arison.

477. C. geændiað.

478. D. U. selostan.

480. C. D. U. forðfarenum.

481. VI. in C. D. U.; *not in A.*
 D. U. segð.

482. C. her (*for ær*). C. forde (*corr.*
to forða); D. U. forde.

483. U. oðærne.

484. D. woldo mid his.

¹ Leaf 145.

understanding religiously, concerning the resurrection of us all. 472
 Excepting he believed that they, after long delay,
 would arise from death, they who there were slain,
 otherwise he offered in vain his offering.

But he verily considered that they that with true religion 476
 in death shall de cease, that they with the Lord shall have
 the happiest gift in the true life.

It is a holy thought, and religious to pray
 for those who are departed, that they may be released from
 sins. 480

§ VI. 2 MACC. x. 24-38.

VI. It saith in the Second Book of Maccabees thus;
 that Timotheus, who before fled at the ford from Judas,
 that he again gathered a second army to him,
 and wished with weapons to subdue the Jews, 484
 and came then with an army, ready to fight;
 and Machabeus the bold cried to God,
 and his fellows also, praying for help.

They went then from the city, emboldened by God, 488
 and they fought together firmly with weapons.

Lo! then wonderfully came five angels from heaven,
 riding on horses with golden apparel,
 and twain of the angels on both sides of Judas 492
 were fighting, and eke defended him;

and they all five fought on the side of Judas,
 shooting their arrows and fiery lightnings
 on the heathen people, till they, lying-down, died, 496
 twenty thousand men, and six hundred [horsemen] slain.

Timotheus then fled, seized with fright,

into a town; and after him went

Judas with assistance, and fought without 500

485. U. furde. C. gefeohta (or -tu). þæra; C. D. þæra; U. þara. C. ængla.
 486. U. þe [for se]. C. cene clyo- D. U. healfa.
 495. A. sceotende, corrected to
 487. D. biddenda. sceotiende; C. D. U. sceotende. U.
 489. C. U. togædere. furene. C. legettas.
 490. C. ænglas. 496. C. leode. D. liggenda.
 491. D. ridenda; orsum. 497. A. hund (alt. 10 hundred);
 492. U. twegen. A. þære (corr. to C. D. U. hund.

oð þæt hi ofer-wunnon and gewyldon þa burh .
 and timotheum acwealdon þær ðær he becropen wæs .
 and his broðor samod mid swurdes ecge .
 Æfter þysum dædum hi þancodon drihtne . 504
 mid lofsangum and andetnyssum eallra þæra mærdða
 þe he ðam iudeiscum gedyde for-oft .
 and him sige forgeaf . and siðe¹don ða hām .
 Gif hwa nu wundrige hu hit gewurpan mihte 508
 þæt englas sceoldon ridan on gerædedum horsum .
 þonne wite he to soþan þæt us secgað gehwær
 ða halgan godes béc þe ne magon beon lease .
 þæt englas oft comon cuðlice to mannum 512
 swilce on horse ridende . swa swa we hér rehton .
 þa Iudeiscan wæron ða dyreste gode .
 on ðære ealdan . æ . forðan þe hi ana wurðodon
 þone ælmihtigan god mid biggencgum symle . 516
 oþ þæt crist godes sunu sylf wearð acenned .
 of menniscum gecynde of þam Iudeiscum cynne .
 of marian þam mædene butan menniscum fæder .
 þa noldon hi sume gelyfan þæt he soð god wære . 520
 ac syrwdon embe his lif . swa swa he sylf geðafode ;
 Wæron swa-þeah manega of þam [man]cynne . gode .
 ge on ðære ealdan . æ . ge eac on þære niwan .
 heah-fæderas . and witegan . and halige apostolas . 524
 and fela ðusenda þe folgiað criste .
 þeah þe hi sume wunian wiðer-werde oþ þis .
 Hi sceolon swa-ðeah ealle on ende gelyfan .
 ac ðær losiað to fela on þam fyrste betwux . 528
 for heora heard-heortnysse wið þone heofonlican hælend .

501. In A, a second hi is added, in later hand.

502. U. þar ðar.

504. C. þancodan.

505. C. D. U. ealra. D. þera.

506. D. oft for.

507. U. siðodon.

508. D. gewurðon. U. om. mihte.

509. C. D. ænglas. U. sceoldan. A.

gerædum (corr. to gerædedum); C. D. U. gerædedum.

510. C. sæcgað. U. puts gehwar after béc in next line.

512. C. ænglas.

513. C. Hwilar (for swilce). U. riddende. C. D. ær; A. hér; U. her.

514. C. U. dyreste þa; D. dýriste þa.

¹ Leaf 145, back.

until they overcame them, and took the city,
and killed Timotheus, there where he had crept in,
and his brother together, with the sword's edge.
After these deeds, they thanked the Lord 504
with songs of praise and confessions of all the wonders
that He for the Jews did very often,
and gave them the victory; and then journeyed home.

If any one now should wonder how it might happen 508
that angels should ride on apparelled horses,
then let him know soothly that everywhere say to us
the holy books of God, that may not be false,
that angels oft came certainly to men 512
as riding upon horses, even as we have here related.

The Jews were the dearest to God
in the old law, because they alone honoured
the Almighty God with worship continually; 516
until Christ, God's son, was Himself conceived
of human nature, of the Jewish kin,
of Mary the maiden, without human father.

Then would not some (of them) believe that He was Very God, 520
but laid snares for His life, even as He Himself permitted.

There were however many good men of that nation,
both in the old law, and eke in the new.

patriarchs and prophets, and holy apostles, 524
and many thousands that follow Christ,
although some remain froward until now.

They shall, however, all finally believe,
but there shall perish too many, in the period between, 528
for their hardheartedness against the heavenly Saviour.

516. U. biggengum.
517. D. self (*and in* 521). C.
acenned; U. accenned.
518. U. on [*for* 1st of]. C. mæn-
niscum. C. om. of—cynne.
519. A. scā marian; but C. D. U.
omit scā [sancta].
520. D. his (*for* hi).
522. C. D. mancynne; U. mann-
cynne; A. cynne. C. goode; D. U.

góde.
523. C. om. *first ge and ealdan*.
524. C. apostolos.
526. A. U. wunian; C. wuniað;
D. wunigon. C. D. -wearde.
527. D. om. swa.
528. D. losað. A. fela (*alt. to*
feala); C. D. U. fela.
529. D. -heortnessæ; U. -heort-
nusse.

[VII.] Betwux þysum ferde se fore-sæda antiochus
 to persiscre þeode mid micclum þrymme .
 wolde þær ofer-winnan sume welige burh . 532
 ac he wearð þanon afiged and fracodlice ætbærst .
 and mid micelre angsumnysse of þam earde gewende
 to babilonian werd . and him wearð þa gecydd
 hu iudas ofer-feaht his fynd mid wæpnum . 536
 and hu he geclænsod hæfde þæt halige godes templ
 fram eallum þam fylðum þe he fyrnlice þær arærde .
 wearð þa geang¹sumod and eac ge-untrumod
 forðam þe him god gram wæs . and he grimetode egeslice . 540
 secgende and seðende þæt him swa gelumpen wæs .
 forðan ðe he godes templ . tawode to bysmore .
 and ða geleaffullan wolde of heora lande adylegian .
 Him weollon þa wurmas of ðam [gewitnodan] lichaman . 544
 and he stānc swa fūle þæt man hine ferian ne mihte .
 and he ða yfele and earmlice ge-endode
 on ælfremedom (*sic*) earde to þam ecan witum .
 and his sunu eupator æfter him rixode . 548
 Se wearð eac ongebroht þæt he ofslean wolde
 þa geleaffullan iudei . þe gelyfdon ða on god .
 Hī gelyfdon þa on þa ealdan wisan . on þone ælmihtigan god
 þeah ðe hi sume wið-socon siðþan þone hæleud . 552
 and eac swa ofslogon swa swa he sylf wolde .
 Hwæt ða eupatōr antioches sunu
 gegaderode his fyrde fyrrian and nean .
 and sende hund-teontig þusenda gangendra manna . 556
 and twentig þusenda gehorsedra manna .
 and prittig ylpas ealle getemode .

530. VII. in C. D. U. ; not in A.
 U. ðe (*for se*).

531. C. miclum.

532. D. -winnen.

533. C. þanan.

534. C. D. U. ancsum-.

535. C. U. weard. C. D. U. gecyð.

538. D. yflum [*for þam fylðum*].

539. C. wearða(!) C. U. geanc-
 sumod.

540. C. D. U. forðan. D. gegrim-
 metode.

541. C. sæcgende.

542. C. tempel. D. bysmere.

543. C. gelefdon.

544. D. weollan. C. U. wyrmas.

C. D. U. gewitnodan ; A. gewitnodon.
 C. lichoman.

547. C. D. ælfremedum ; U. ælfre-
 mede. C. ecum ; U. ecum.

¹ Leaf 146.

§ VII. 1 MACC. vi. i.-vii. 4; *see also* 2 MACC. ix. i-ii.

VII. About this time went the foresaid Antiochus
to the Persian people with great strength;
he would there overcome a wealthy city; 532
but he was chased thence and shamefully escaped,
and with much anxiety out of the country turned
towards Babylon; and it was there told him
how Judas overcame his enemies with weapons, 536
and how he had cleansed the holy temple of God
from all the abominations that he formerly set up there.
He was then vexed, and eke afflicted with sickness,
because God was angry with him, and he raged terribly, 540
saying and affirming that it had so happened to him,
because that he treated God's temple reproachfully,
and would destroy the faithful ones out of their land.
Then worms rose out of him, out of his afflicted body, 544
and he stank so foully that no one could carry him,
and he then evilly and miserably ended (his life),
in a foreign land, (going) to eternal torments;
and his son Eupator reigned after him. 548
He was likewise inclined so that he wished to slay
the believing Jews, who believed then in God.
They believed then, in the old manner, in Almighty God,
though that some of them [afterwards] denied the Saviour, 552
and even so slew (Him), as He himself desired.
Well then, Eupator, Antiochus' son,
gathered his army far and near,
and sent a hundred thousand of marching men, 556
and twenty thousand of mounted men,
and thirty elephants, all tamed,

549. U. þe (*for* Se). C. gebroht.

550. D. gelefdon.

551. U. *om. first þa.*

552. C. D. U. *insert* syððan *before*
wiðsocon; D. *repeats* siððan *where*
A *has* siððan.

553. A *adds* hine, *above the line,*
after swa. D. self.

554. U. antiochus.

555. C. D. ferde. C. D. U. feorran.

D. U. near (*wrongly*).

556. U. -tweontig.

557. C. xxx; D. twenti. C. þu-
sendra.

558. D. þritig. U. ylþas, *glossed*
elefanþ.

and to wige gewenode mid wundorlicum cræfte .
 Fif hund gehorsedra manna ferdon mid ælcum ylpe . 560
 and on ælcum ylpe wæs an wig-hus getimbrod .
 and on ælcum wig-huse wæron prittig manna
 feohtende [mid cræfte] . and mid ge-cneordnysse farende
 Sumum menn wile pincan syllic þis to gehyrenne . 564
 forþan þe ylpas ne comon næfre on engla lande .
 Ylp is ormæte nyten mare þonne sum hus .
 eall mid banum befangen binnan þam felle
 butan sæt ðam nauelan . and he næfre ne lið . 568
 Feower and twentig monða gæð seo modor mid folan .
 and þreo hund geara hi libbað gif hi alefede ¹ ne beoð .
 and hi man mæg wenian wundorlice to ge-feohte .
 Hwæl is ealra fixa mæst . and ylp is eallra nytena mæst . 572
 ac swa-þeah mannes gescead hi mæg gewyldan .
 þa hæðenan ða ferdon to ðam gefeohte swyðe .
 and mid mór-berium gebyldon þa ylpas .
 forðan þe mór-berian him is metta leofost . 576
 þær wæs swyðe egeslic here þæra hæðenra manna .
 ac swa-ðeah iudas heom eode to mid wige .
 and ofsloh þær sona six hund wera .
 and an his geferena eleazarus hatte 580
 arn to anum ylpe þe ðær [ænlicost] wæs .
 wende þæt se cyning wære on ðam wig-huse ðe he bær .
 he arn mid atogenum swurde betwux þam eorode middan .
 and sloh æfre on twa healfa þæt hi sweltende feollon 584
 oð þæt he to þam ylpe com . and eode him on under .
 stang ða hine sæt ðam nauelan þæt hi lagon ðær begen .
 heora egðer oðres slaga . and iudas siððan ge-wende

559. U. wunderlicum.

562. D. U. prittig. C. D. U. wera
[for manna].563. C. D. U. mid cræfte; A. om.
D. -nesse.564. D. U. men. U. sellic. C. ge-
heranne.

565. C. ængle; D. ængla.

566. D. þone.

567. D. eal; befangum (!).

568. C. buton. D. þan. C. D. U.
nafean.

569. C. xxiiii.

570. C. geara.

571. C. D. U. wænian. D. wunder-

572. C. D. U. ealra; A. ealre, al-

tered to ealra. D. ealra (for eallra).

573. C. gescead.

¹ Leaf 146, back.

and trained to war with wonderful craft.

Five hundred mounted men went with each elephant, 560
and on each elephant was a war-house built,
and in each war-house were thirty men,
fighting with craft and going with eagerness.

To some men it will seem strange to hear this, 564
because that elephants have never come to England.

An elephant is an immense beast, greater than a house,
all surrounded with bones, within the skin,
except at the navel, and he never lies down. 568

Four and twenty months goeth the mother with foal;
and three hundred years they live, if they be not crippled;
and man may tame them wonderfully for battle.

The whale is of all fishes greatest, and the elephant is of all
beasts greatest, 572

but nevertheless man's skill may tame them.

The heathen then went to the battle swiftly,
and with mulberries emboldened the elephants,
because mulberries are to them the pleasantest of food. 576

There was a very terrible army of the heathen men,
but nevertheless Judas went against them with war,
and slew there soon six hundred men;
and one of his comrades, Eleazar he hight, 580

ran to an elephant that was the most excellent there,
weened that the king was in the war-house that he bare.
He ran with drawn sword through the midst of the band,
and slew ever on both sides, so that they fell dying, 584
until he came to the elephant, and went under him,
pricked (him) then at the navel, so that they both lay there,
each one the other's slayer; and Judas afterwards returned

575. U. mórberigum. D. gebyldum.

576. C. mor-berian; D. U. morberigan. A. mette (*corr. to metta*); U. metta; C. meta; D. mete. C. U. leofast.

578. A. him, *alt. to heom*; C. D. U. him. U. wigge.

579. D. ofalog.

580. C. gefera.

581. C. D. U. æniclost; A. enlicost.

582. U. om. wende. U. ðe (*for se*).

583. C. anum [*for atogenum*]. A. midden (*corr. to middan*); C. D. U. middan.

584. D. U. healfa; C. healfe; A. healfe (*corr. to healfa*). U. swultende. C. feollan.

586. *After* ða A. has hine (*which* C. D. U. *omit*) in the margin. U. nafelan. C. om. hi.

587. C. U. ægðer.

into hierusalem mid ealre his fyrde . 588
 and weredon hi cenlice wið þone onwinnendan here .
 oð þæt se cyning feng to friðe wið hi
 be his witena ræde . ac he hit hraðe tobræc .
 He cyrde ða ham-werd mid his here-lafe . 592
 and hine ofsloh sona sum sigefæst þegen
 demetrius gehaten . and hæfde his rice
 on antiochian byrig . and þær abutan gehwær .

[VIII.] Hwæt þa alchimus se arleasa sacerð 596
 wrehte mid leasungum his leode to þam cyninge .
 and se cyning demetrius þam manfullan gelyfde .
 and geswencte ða iudeiscan . oð þæt he sende him to
 nicánor his ealdor-man þæt he hi ealle fordyde . 600
 Nicánor þa ferde mid fyrde to hierusalem .
 and sende to iudan mid swicdo¹me and cwæð .
 Ne com ic for nanum gefeohte ac for freondscipe to eow .
 and cyste ða iudan . and his cempa wæron 604
 gearwe to genimenne iudan on bendum .
 Iudas þa under-geat heora wælhreowan swicdom .
 and wende him fram sona . and nolde hine geseon .
 Nicánor þa oncneow þæt his facn cuð wæs . 608
 began ða to feohtenne færllice wið iudan .
 oð þæt þær feollon of his fyrde fif ðusend manna .
 and þa oðre sætflugon afyrhte for iudan .
 Nicanor þa sceawode salomones templ . 612
 and swor þurh his godas þæt he þæt godes hus
 wolde mid fyre forbærnan butan him man betæhte
 iudan gebundene to bismorlicum deaðe .
 wende him swa awæg wodlice geýrsod . 616

- | | |
|-------------------------------------|--------------------------------------|
| 588. D. ferde. | 596. VIII in C. D. U. ; not in A. |
| 590. C. cyning ; U. cyng. D. feong. | U. ðe (for se). |
| 591. U. witene. C. U. raðe. | 597. U. wreigde. C. leasunga ; D. U. |
| 592. C. cerde ; D. cyrd. U. ham- | leasunge. D. U. leoda. U. cyninga. |
| ward. C. om. lafe. | 598. U. ðe cyng. |
| 593. C. þeng (sic). | 599. C. geswænte. D. sænde. |
| 594. U. ins. he before hæfde. | 600. C. om. hi. C. D. U. insert |
| 595. U. gehwær. | mid before ealle. |

¹ Leaf 147.

unto Jerusalem, with all his army, 588
 and they defended themselves keenly against the conquering army
 until the king instituted peace with them
 by his counsellors' advice; but he quickly brake it.
 He turned then homeward with the remnant of his army, 592
 and soon a victorious thane slew him,
 named Demetrius, and possessed his kingdom
 in the city Antioch, and everywhere thereabout.

§ VIII. 1 MACC. vii. 5-viii. 17.

VIII. Moreover Alcimus, the impious priest, 596
 accused with lyings his people to the king;
 and the king Demetrius believed the wicked one,
 and afflicted the Jews until he sent to them
 Nicanor his alderman, that he might destroy them all. 600
 Nicanor then went with a host to Jerusalem,
 and sent to Judas with deceit, and quoth,
 'I have not come for any battle, but for friendship to you,'
 and kissed then Judas, and his champions were 604
 ready to take Judas in bands.
 Judas then perceived their cruel deceitfulness,
 and turned from him soon, and would not see him.
 Nicanor then perceived that his guile was known, 608
 began then to fight suddenly against Judas,
 until there fell of his army five thousand men,
 and the rest fled, affrighted because of Judas.
 Nicanor then beheld Solomon's temple, 612
 and swore by his gods that he the house of God
 would burn up with fire, except one should give up to him
 Judas bound, to shameful death;
 (and) so turned him away, madly enraged. 616

602. C. sænde.

603. C. D. U. gefeohte; *written*
above the line in A. U. fryndscipe.

604. C. D. cæmpan.

605. U. gearuwe. C. D. genimene;
 U. nimenne. C. D. bændum.

606. C. -gæt. D. weal-.

607. C. D. U. omit the second and.

609. C. om. 8a.

610. C. D. feollan. C. ferde.

613. D. godes (*twice*).614. U. forbærnen. C. D. buton.
 C. betahte.

615. C. D. U. gebundenne.

616. C. wænde. C. on weg; U.
 aweg.

Hwæt ða sacerdas ða mid swyðlicre heofunge .
 bædon þone ælmihtigan god . þæt he his agen hus gescylde
 wið þone arleasan . and hine ardlice fordyde .
 Nicanor þa eft genam oðre fyrde of sirian . 620
 wolde his gebeot mid weorcum gefremman .
 and iudas him com to . mid þrim ðusend cempum .
 and gebæd hine to gode gebigedum limum þus .
 Drihten . þu þe asendest pinne scinende engel . 624
 þa ða syrian kynincg sende þurh his heretogan
 on ærend-gewritum þe tallice word .
 and se engel ofsloh þa on anre nihte of heom
 an hund þusend manna . and hund-eahtatig þusenda . 628
 to-bryt nu swa ic bidde þisne breman here
 ætforan urum gesihðum . þæt men magon þine mihte on heom .
 Hi fengon þa togædere fæstlice mid wæpnum .
 and nicanor æt fruman feoll þær ofslagen . 632
 and his here awarep heora wæpna and flugon .
 ac iudas him folgode fæstlice mid wæpnum .
 and bicnode gehwanon mid blawunge him fultum .
 oð þæt hi man gynde ongean eft to iudan . 636
 and hi ealle ofslogon þæt ðær an ne belaf .
 Namon þa heora wæpna and heora gewæda mid heom .
 and nicanóres heafod and his swyðran hand .
 and setton þa to tacne for his teon-rædene . 640
 and pancodon þa gode þearle mid wurðmynte .
 Wunodon ða on sibbe sume hwile æfter ðam .
 and iudas þa sende mid sibbe to rome
 gecorene ærendracan wolde [cuðlæcan] wið hi . 644
 forðan þe romanisce witan wæron ða mihtige .
 and rædfæste on weorcum . and ofer-wunnan heora fynd .

618. C. agon; D. agan.

620. D. ferde. C. os (*for of*).

622. D. preom. C. cempum.

623. C. leomum.

624. C. D. U. scinendan.

625. D. þa þe. C. cyng; D. U. cýning.

627. U. þe (*for se*). C. ængel. A.him (*corr. to heom*); D. him; U. hym. C. *om. from of heom to eahtatig in next line.*628. *an to manna added in A. afterwards over a blank space; C. omits; D. has hund-teontig þusenda. 7 hund-eahtetig þusenda; U. has hun-tweontig þusenda 7 hund-eahtetig, &c.*

Leaf 147, back.

Thereupon the priests with excessive mourning
 prayed the Almighty God that He would shield His own house
 against the impious one, and would quickly destroy him.
 Nicanor then again took another army from Syria; 620
 he desired to execute his threat with works;
 and Judas came to him with three thousand warriors,
 and prayed to God with bent limbs thus.
 'Lord, thou that sentest thy shining angel, 624
 when the king of Syria sent by his leaders
 in written messages a reproachful word to Thee,
 and the angel slew then, in one night, of them
 a hundred thousand men and eighty thousand, 628
 destroy now, I pray Thee, this furious army
 before our faces, that men may see Thy might over them.'
 They then joined battle together quickly with weapons,
 and Nicanor at the first fell there slain, 632
 and his host cast away their weapons, and fled.
 But Judas followed them quickly with weapons,
 and summoned on all sides with blowing [of trumpets] assistance
 to him,
 until that they drove(?) them back again to Judas, 636
 and slew them all, that there remained not one.
 They took then their weapons and their garments with them,
 and Nicanor's head and his right hand,
 and set them for a token, for his injury (to them), 640
 and thanked God then exceedingly with worship.
 They dwelt then in peace some time after that,
 and Judas then sent, with peace, to Rome
 chosen messengers; he would have friendship with them, 644
 because the Roman senators were then mighty,
 and prudent in works, and overcame their enemies.

629. C. þeosne.

630. D. mihta; U. mihto. A. him
(*alt. to* heom); *rest* him.

631. U. togadere.

632. C. D. feol.

634. C. folgade; *om.* mid.

635. C. gehwanan.

636. D. him (*for* hi). C. gende
(*glossed* draf); D. ginde.637. C. ofslogan; nan (*for* an).638. C. Naman. A. him (*alt. to*
heom); C. D. U. him.

641. C. þancoden. D. wurðmente.

642. D. Wunoden; U. Hi wune-
don.644. C. D. cuðlæcan; A. cuðlæcen;
U. gecyðlican.

645. C. weotan.

646. C. D. U. oferwunnon. C. feond.

[VIII.] Hit wearð gecydd syððan þam cynincge demetrio
 þæt nicanor feol and eall his folc mid him . 648
 þa wolde he git sendan and ofslean þa iudeiscan .
 and funde ða bachidem se wæs mid bealuwe afylled .
 and alchimum mid him þone arleasan sacerd .
 and sende hi mid ge-fylce to iudeiscum folce . 652
 Hi comon ða færlice mid gefeohte to iudan
 and his ge-feran eargodon butan eahta hund mannum
 þe him mid fuhton wið þone feondlican here .
 þa cwædon his geferan þæt hi fleon woldon . 656
 forðan þe heora werod wæs gewanod mid þam fleame .
 and woldon heom beorgan wið þone breman here .
 þa andwyrde iudas . swa swa he eall cene wæs .
 Ne ge-wurðe hit na on life . þæt we aelecga ure wuldor 660
 mid earh-licum fleame . ac uton feohtan wið hí .
 and gif god swa fore-sceawað . we sweltað on mihte
 for urum gebroðrum butan bysmorlicum fleame .
 Hi comon þa to-gædere . and begunnon to feohtenne 664
¹ on twam gefylcum forð eallne ðone dæg .
 and iudas þa beseah to þære swyðran healfe
 þæt þa wæron strængan . and stop ðyder sona
 mid ðam anrædystum mannum þe him mid fuhton 668
 and todrifon þone ende . ac him æfter eode
 þæt oðer gefylce . mid gefeohte hindan
 and feollon ða on twa healfe on þam gefeohte manega
 and iudas eac feoll . and þa oðre ætflugon . 672
 þa gelæhton his gebroðra his lic of ðam wæle .
 and bebyrigdon on modin to mathathian his fæder .
 and ealle folc hine beweoþ on ða ealdan wisan .

647. VIII. in C. D.; IX. in U.;
 not in A. C. U. gecyd; D. þa gecyd.
 C. D. U. cyninge.
 648. U. feoll. C. U. his folc eall;
 D. his folc eal.
 649. C. sendon.
 650. C. fulde(!). U. ðe (for se).
 C. bealewe; D. bealwe.
 653. C. Hio. D. iudam.

654. C. D. U. buton. C. D. U.
 manna.
 655. D. feondlice.
 657. C. weorod; D. om.
 658. A. him (alt. to heom); C.
 him; D. U. him. C. D. U. gebeorgan.
 659. U. ȝwurde. D. eal.
 660. C. U. wurðe.
 661. D. eardlicum. C. feohton.

¹ Leaf 148.

§ IX. 1 MACC. ix. 1-22.

IX. It was afterwards told the king Demetrius,
 that Nicanor fell, and all his folk with him. 648
 Then would he yet send and slay the Jews,
 and found then Bacchides, who was filled with wickedness,
 and Alcimus with him, the impious priest,
 and sent them with a troop to the Jewish folk. 652
 They came then suddenly with battle against Judas,
 and his companions were slothful, except eight hundred men,
 that fought with him against the hostile host.
 Then quoth his companions that they would flee, 656
 because their company was diminished with the flight (of the rest),
 and would save themselves against the furious army.
 Then answered Judas, as he was wholly bold,
 'Let it never happen in our lives, that we lay aside our glory 660
 with slothful flight, but let us fight against them;
 and if God so foreordains, we shall die in our might
 for our brethren, without shameful flight.'
 They came then together, and began to fight 664
 in two troops, throughout the whole day,
 and Judas then looked to the right side,
 that they were the stronger, and advanced thither soon
 with the most hardy men, that fought with him, 668
 and chased that end (of the army), but after him went
 the other troop, with battle, behind (him);
 and there fell then on both sides many in the battle,
 and Judas fell also, and the rest fled away. 672
 Then his brothers brought his body out of the carnage,
 and buried it in Modin, beside Mattathias his father,
 and all the people mourned him, in the ancient manner.

662. U. fore-scewað. U. swyltað.

663. C. D. buton byamer-.

664. U. to-gadere.

665. D. gehwilecum (for gefylcum).

C. D. U. ealne.

666. C. U. om. þa.

667. U. strengran.

668. D. andrædestum.

669. D. to-drifen. C. ðonne sende.

671. D. healfa.

672. D. feol.

673. C. gelehten; U. geleah-ton.

C. lic.

674. C. bebyrgdon. U. ins. hine

bef. on. ðare byrig added above in A.

after on. C. mathian. D. mathathiam.

675. D. eal; U. eall. U. bewéop.

Ne synd swa-peah awritene þæs ðe wyrd-writeras sæcgap . 676
 ealle iudan gefeoht for his freonda ware .
 and ealle ða mihte þe he mærllice gefremode
 his folce to gebeorge . swa swa us béc secgað .
 Menig-fealde wæron his micclan gefeoht . 680
 and he is eall swa halig on ðære ealdan gecyðnyse .
 swa swa godes gecorenan on ðære godspel-bodunge .
 forðan þe he æfre wan for willan þæs ælmihtigan .
 On þam dagum wæs alyfed to alecgenne his fynd . 684
 and swiþost ða hæðenan þe him hetole wæron .
 and se wæs godes ðegen þe ða swiðost feaht
 wið heora onwinnendan to ware heora [leoda] .
 ac crist on his tocyme us cydde oðre ðing . 688
 and het us healdan sibbe . and soðfæstnyse æfre .
 and we sceolon winnan wið þa wælhreowan fynd .
 þæt synd ða ungesewenlican . and þa swicolan deofla
 þe willað ofslean ure sawla mid leahtrum . 692
 wið ða we sceolon winnan mid gastlicum wæpnum .
 and biddan us gescyldnyse simle æt criste .
 þæt we moton ofer-winnan þa wælhreowan leahtras .
 and þæs ¹deofles tihtinge . þæt he us derian ne mæge . 696
 Þonne beoð we godes cempa on ðam gastlican gefeohte .
 gif we ðone deofol forseop þurh soðne geleafan .
 and þa heafod-leahtras þurh gehealtsumnyse .
 and gif we godes willan mid weorcum gefremmað . 700
 þæt ealde godes folc sceolde feohtan þa mid wæpnum .
 and heora gewinn hæfde haligra manna getacnunge .
 þe to-dræfað þa leahtras and deofla heom fram
 on ðære niwan gecyðnyse þe crist sylf astealde . 704
 Secgað swa-peah lareowas þæt synd feower cynna gefeoht .

676. U. sund. D. -writeres. D. U. sæcgað.

678. C. D. U. mihta.

679. C. sæcgað.

680. C. Manig-fealda; mycele.

681. D. eal; -nesse.

682. C. -bodunga.

683. C. U. wann. A. has godes added above, after ælmihtigan. D.

ælmihtigæn.

684. C. feond. U. his feond to alecgenne.

685. C. D. hetele; U. hētele.

686. U. ðe (for se).

687. C. D. leoda; A. U. leode.

688. C. D. U. þing.

689. U. healden. D. -nesse.

691. D. -licen. U. swicelan.

¹ Leaf 148, back.

Nevertheless are not written, according as historians say, 676
 all the battles of Judas, for the defence of his friends,
 and all the mighty deeds which he illustriously performed,
 for the defence of his people, as the books tell us.
 Manyfold were his great battles; 680
 and he is as holy, in the Old Testament,
 as God's elect ones, in the Gospel-preaching;
 because that he ever contended for the will of the Almighty.
 In those days he was permitted to defeat his enemies, 684
 and especially the heathen, that were angry against him;
 and he was God's thane, that most often fought
 against their conquerors, in defence of their people.
 But Christ, at His coming, taught us another thing, 688
 and bade us hold peace and truthfulness ever;
 and we ought to strive against the cruel enemies,
 that is, the invisible ones, and the deceitful devils,
 that wish to slay our souls with vices. 692
 Against them we should fight with ghostly weapons,
 and pray for protection for us, continually, of Christ,
 that we may overcome the cruel iniquities,
 and the devil's enticement, that he may not harm us; 696
 Then shall we be God's champions in the spiritual battle,
 if we despise the devil, through true belief,
 and the chief vices [cardinal sins], through self-control,
 and if we perform God's will with our works. 700
 The ancient people of God had to fight then with weapons,
 and their contest had the signification of holy men
 who drive away vices and devils from them
 in the New Testament, that Christ Himself appointed. 704
 Nevertheless teachers say that there are four kinds of war;

692. A. sawle (*alt. to sawla*).

693. C. sculan.

694. D. -nesse. C. D. symble.

695, 699. D. leahrtres.

696. U. mage.

697. C. D. U. beo. C. cæmpan.

698. U. deofel.

699. C. U. geheald-. D. -nesse.

701. C. D. U. om. godes. C. scolde.

D. inserts þam after mid.

702. D. gewin. C. -nunga.

703. C. to-dræfeð. C. hleahrtres.

C. D. U. deoffu. A. him (*corr. to*

heom); C. D. U. him.

704. C. D. self. C. astelde.

705. A. has on above, after synd
 (*for syndon*); but C. D. U. omit it.

A. cynne (*alt. to cynna*).

Ne synd swa-peah awritene þæs ðe wyrd-writeras sæcgap . 676
ealle iudan gefeoht for his freonda ware .
and ealle ða mihte þe he mærlíce gefremode
his folce to gebeorge . swa swa us béc secgað .
Menig-fealde wæron his micclan gefeoht . 680
and he is eall swa halig on ðære ealdan gecyðnyse .
swa swa godes gecorenan on ðære godspel-bodunge .
forðan þe he æfre wan for willan þæs ælmihtigan .
On þam dagum wæs alyfed to alecgenne his fynd . 684
and swiþost ða hæðenan þe him hetole wæron .
and se wæs godes ðegen þe ða swiðost feaht
wið heora onwinnendan to ware heora [leoda] .
ac crist on his tocyne us cydde oðre ðing . 688
and het us healdan sibbe . and soðfæstnyse æfre .
and we sceolon winnan wið þa wælhreowan fynd .
þæt synd ða ungesewenlican . and þa swicolan deofla
þe willað ofslean ure sawla mid leahtrum . 692
wið ða we sceolon winnan mid gastlicum wæpnum .
and biddan us gescyldnyse simle æt criste .
þæt we moton ofer-winnan þa wælhreowan leahtras .
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678. C. D. U. mihta.

679. C. sæcgað.

680. C. Manig-fealda; mycele.

681. D. eal; -nesse.

682. C. -bodunga.

683. C. U. wann. A. has godes added above, after ælmihtigan. D.

ælmihtigæn.

684. C. feond. U. his feond to alecgenne.

685. C. D. hetele; U. hétéle.

686. U. ðe (for se).

687. C. D. leoda; A. U. leode.

688. C. D. U. þing.

689. U. healden. D. -nesse.

691. D. -licen. U. swicelan.

¹ Leaf 148, back.

Nevertheless are not written, according as historians say, 676
all the battles of Judas, for the defence of his friends,
and all the mighty deeds which he illustriously performed,
for the defence of his people, as the books tell us.

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and he is as holy, in the Old Testament,
as God's elect ones, in the Gospel-preaching;
because that he ever contended for the will of the Almighty.

In those days he was permitted to defeat his enemies, 684

and especially the heathen, that were angry against him;
and he was God's thane, that most often fought
against their conquerors, in defence of their people.

But Christ, at His coming, taught us another thing, 688

and bade us hold peace and truthfulness ever;

and we ought to strive against the cruel enemies,

that is, the invisible ones, and the deceitful devils,

that wish to slay our souls with vices. 692

Against them we should fight with ghostly weapons,

and pray for protection for us, continually, of Christ,

that we may overcome the cruel iniquities,

and the devil's enticement, that he may not harm us; 696

Then shall we be God's champions in the spiritual battle,

if we despise the devil, through true belief,

and the chief vices [cardinal sins], through self-control,

and if we perform God's will with our works. 700

The ancient people of God had to fight then with weapons,

and their contest had the signification of holy men

who drive away vices and devils from them

in the New Testament, that Christ Himself appointed. 704

Nevertheless teachers say that there are four kinds of war;

692. A. sawle (*alt. to sawla*).

693. C. sculan.

694. D. -nesse. C. D. symble.

695, 699. D. leahtres.

696. U. mage.

697. C. D. U. beo. C. cæmpan.

698. U. deofel.

699. C. U. geheald-. D. -nesse.

701. C. D. U. om. godes. C. scolde.

D. inserts þam after mid.

702. D. gewin. C. -nunga.

703. C. to-dræfeð. C. hleahtres.

C. D. U. deofu. A. him (*corr. to*

heom); C. D. U. him.

704. C. D. self. C. astelde.

705. A. has on above, after synd

(*for syndon*); but C. D. U. omit it.

A. cynne (*alt. to cynna*).

iustum. . þæt is rihtlic . *iniustum.* . unrihtlic .
ciuile. . betwux ceaster-gewarum . *Plusquam ciuile.* . betwux sib-
 lingum .

Iustum bellum. . is rihtlic gefeoht wið ða reðan flot-menn . 708
 oppe wið oðre peoda þe eard willað fordón .

Unrihtlic gefeoht is þe of yrre cymð .

Þæt þridde gefeoht þe of geflite cymð .

betwux ceaster-gewarum is swyðe pleolic .

712

and þæt feorðe gefeoht þe betwux freondum bið .

is swiðe earmlic and endealas sorh .

[X.] Israhela folc þa anmodlice geceas

ionatham his broþor biddende þæt he wære

716

heora heafod . and here-toga wið þa hæpenan peoda .

and he feng ða to ealdor-dome . swa swa hi ealle bædon .

and werode hi manega gear wið þone onwinnendan here .

and wip bachidem feaht þe his broþor ofsloh .

720

and þær sige gefór . and ofslóh þær an þusend ;

þa wolde alchimus se arleasa sacerd

to-brecan godes templ mid teonfullum graman .

ac hine sloh god sona mid swyðlicum paralysyn .

724

swa þæt he dumb wæs . and to deaðe ¹gebroht .

and mid mycclum tintregum his teonfullan gast

of ðam lichaman forlét to langsumum witum .

Ionathas wunode on wurðmynte ða lange .

728

and cynegas hine wurðodon mid wordum and gifum .

and he sige geferde on manegum gefeohtum .

and æfre wæs winnende embe godes willan .

and eac his lif forlét for his leode ware .

732

Symon þa syððan snoterlice geheold

707. D. -warum.

708. U. om. reðan. C. U. flotmen.

709. C. heora peoda; D. oðre peode.

710. C. D. U. becymð.

711. A. is, added above, before þe;

C. D. U. is. C. flite.

712. C. -warum.

713. D. gefeoht is, but see next line; C. feoht.

714. C. ændealas sorhg.

715. X. in C. D. U.; A. om.

716. C. D. U. Ionathan. D. biddenda. U. om. from he to and in l. 718.

¹ Leaf 149.

justum, that is, just; *injustum*, that is, unjust;
civile, between citizens; *plusquam civile*, between relatives.
Justum bellum is just war against the cruel scamen, 708
 or against other peoples that wish to destroy (our) land.
 Unjust war is that which comes of anger.
 The third war, which comes of contention
 between citizens, is very dangerous; 712
 and the fourth war, that is between friends,
 is very miserable, and endless sorrow.

§ X. I MACC. ix. 28—xvi. 24.

X. The people of Israel then unanimously chose
 Jonathan his brother, praying that he would be 716
 their head and their leader against the heathen people;
 and he took then the leadership, as they all prayed him,
 and defended them many years against the invading army,
 and fought with Bacchides, who slew his brother, 720
 and obtained there the victory, and slew there a thousand.
 Then would Alcimus, the impious priest,
 destroy God's temple with irritable wrath;
 but him soon God struck with an excessive paralysis, 724
 so that he was dumb, and brought to death,
 and with many torments his irritable spirit
 out of his body he let loose, to long-enduring punishments.
 Jonathan dwelt in worship then a long while, 728
 and kings honoured him with words and gifts,
 and he obtained victory in many battles,
 and ever was contending concerning God's will,
 and eke gave up his life for his people's defence. 732

Simon then afterwards prudently protected [I Macc. xiii. 8]

717. C. þeode.
 718. D. om. ealle.
 719. D. werede. C. managa.
 720. C. wið ða; feoht.
 721. A. *has manna above, after*
þusend; but C. D. U. omit it.
 724. C. paralisen.
 725. C. dum.

726. C. myclum.
 727. C. lichoman.
 728. D. wunodo. C. wyrðmynte.
 729. U. cyningas. C. wurðedon.
 731. C. ymbe.
 732. C. leoda wære.
 733. D. snotorlice geheolt.

pone iudeiscan eard æfter ionathan his brøðer .
 and on eallum his dagum ne derode him nan man .
 ac wunodon æfre on sibbe on symones dæge . 736
 op þæt he on ende eac wearð ofslagen
 swa swa his gebroðra for soðfæstum biggengum .
 and for heora leoda ware . ac hi lybbað on ecnyse
 mid þam heah-fæderum for heora hylde wið god . 740
 Iohannes wæs geciged þæs symones sunu
 se wæs æfter his fæder ðæs folces heretoga .
 and hi hlysfullice geheold wið þa hæðenan ðeoda
 on eallum his life . and þæt land bewerode . 744

[XI.] We habbað forlætan for þysre langsuman race .
 an wundorlic ðing . þe we willaþ secgan nu .
 On ðam dagum þe hierusalem and eall iudea-land
 wunode on sibbe . þa wæs þær sum sacerd 748
 onias gehaten haliges lifes mann .
 and seleucus cynincg sende fela laca .
 on golde . and on seolfre . to þam godes temple
 of asian lande þæs easternan rices . 752
 and wide of middan-earde man wurðode þæt templ .
 and onias se arwurða wolde mid ðam lacum
 widewan and steop-bearn bewerian wið hunger .
 Ða ferde sum leogore and belæwde þæt feoh . 756
 sæde þam ealdor-menn appollonius ¹ geciged .
 þæt þæt feoh mihte becuman ðam cyninge to handa .
 and se ealdor-mann sona hit sæde þam cyninge .
 Hwæt ða se cynincg sende sona ænne þegen 760
 heliodorus gehaten to ðam halgan temple .

- | | |
|---|--|
| 734. U. brøðer. | 743. C. þeode. |
| 735. C. derede. | 744. C. om. and. C. bewereda. |
| 736. C. wunoden; D. wunodon; | 745. XI. in C.; A. D. om.; U. |
| U. wonodon. C. D. U. life (<i>for</i> dæge). | ins. at l. 741. C. U. forlæten; D. for- |
| 737. C. ænde. D. warð. | læton. D. langsumum. |
| 738. D. biggengum; U. bigengum. | 746. D. U. wunderlic þing. C. U. |
| 739. C. om. and. D. -nesse. | writan; D. awritan (<i>for</i> secgan). |
| 741. C. suna. | 747. C. ealle; D. eal. |

¹ Leaf 149, back.

the Jewish country after Jonathan his brother,
 and in all his days no man harmed them,
 but they ever dwelt in peace in Simon's day, 736
 until that he at last was also slain,
 even as his brothers, for true worship,
 and for their people's defence; but they live to eternity
 with the patriarchs, for their fidelity towards God. 740
 John was chosen, the son of Simon [1 Macc. xvi. 21],
 who was, after his father, the people's leader,
 and gloriously protected them against the heathen people
 throughout all his life, and defended the land. 744

§ XI. 2 MACC. iii. 1-40.

XI. We have passed over, because of this long narrative,
 a wonderful thing that we will say now.
 In the days when Jerusalem, and all the land of Judæa
 dwelt in peace, there was a certain priest, 748
 Onias named, a man of holy life.
 And Seleucus the king sent many offerings,
 in gold and in silver, to the temple of God,
 from the land of Asia, the Eastern kingdom, 752
 and far through the world men honoured the temple.
 And Onias the venerable would with the offerings
 protect against hunger widows and step-children [orphans].
 Then came a certain liar, and betrayed the treasure, 756
 said to the governor, called Apollonius,
 that the treasure might come to the hand of the king;
 and the governor soon said it to the king.
 Thereupon the king sent soon athane, 760
 Heliodorus named, to the holy temple,

749. C. onnias. C. halias. C. D.
 U. man.

750. C. D. U. cyning. C. sænde.
 C. feala.

751. U. seolre.

752. C. þas.

753. C. for (*for of*).

754. C. onnias. D. lace.

756. C. D. U. leogere.

757. C. D. ealdor-men. U. geely-
 pod.

758. U. *om.* to handa.

759. C. ealdor-man; D. aldor-man.
 U. *om.* *this line.*

760. U. þe (*for se*). C. D. cyning;
 U. cyng.

þæt he seccan sceolde þæt feoh mid reaf-lace .
 He com þa mid werode . and wolde þæt feoh habban .
 and se sacerð onias . sæde þæt hit wære 764
 widewena big-leofa . and wanhafolra manna .
 of godra manna ælmyssan ðam ælmihtigan to lofe .
 and þa sacerdas feollon ætforan þam weofode
 biddende þone ælmihtigan god þæt he gehulpe his ðeowum . 768
 Heliodorus ða gemynte þa maðmas to genimenne .
 ac þær wearð gesewen swutol godes wundor
 swa þæt his geferan feollon geunmihte .
 and mid fyrhte fornumene færlice þurh god . 772
 and ðær com ridende sum egeful ridda .
 and him mid siðedon twægen scinende englas
 mid wundorlicre wlite swa he sylf wæs geglenged .
 and þæt heofonlice hors þe se heah-engel on sæt 776
 wearp sora adune þone dystigan heliodorum .
 and þa twegen ænglas hine teartlice beoton
 on twa healfe him standende oð þæt he stille læg
 orwene his lifes . Se ðe ær mid gebente 780
 and mid micclum þrymme prang into ðam temple .
 He læg ða dumb swa oð deap beswungen .
 and his frynd bædon þa þone fore-sædan onian .
 þæt he his life geðingode æt þam lifigendan gode 784
 on þære frecdnysse þe he on befeallen wæs .
 Onias þa eode and offrode him lac
 fore þam ælmihtigan gode on þa ealdan wisan .
 and bæd þæt he miltsoðe þæs mannes nytennysse . 788
 and þa englas þa hwile heliodorum gespræcon .
¹sædon þæt he sceolde þam sacerde onian

762. C. scolde.

763. C. weorode.

764. U. ðe (*for se*).765. C. widewæna; U. wydewan.
D. wal-hafolra; manna is added above
in A.

767. C. U. feollan.

768. D. biddenda.

769. U. madmas; genimene.

770. D. swutel. C. wuldor; D.
wunder.

771. D. feollan.

773. U. egefull.

774. U. siðodon. C. D. U. twegen.
C. ænglas; and in l. 778.¹ Leaf 150.

that he should fetch the treasure by spoliation.
 He came then with a host, and would obtain the treasure;
 and the priest Onias said that it was 764
 the livelihood of widows and of needy men,
 the almsgivings of good men, to the praise of the Almighty.
 And the priests fell before the altar
 praying the Almighty God, that he would help his servants. 768
 Heliodorus then intended to take the treasures,
 but there was seen a manifest wonder of God,
 so that his comrades fell down without strength,
 and overcome with fright, suddenly, through God's power. 771
 And there came riding a terrible rider,
 and with him journied two shining angels,
 with wonderful appearance, as he was himself adorned.
 And the heavenly horse, that the archangel sat on, 776
 soon threw down the venturous Heliodorus,
 and the two angels tartly [i. e. severely] beat him,
 standing on both sides of him, till he lay still,
 without hope of his life; he, who before, with threatening 780
 and with much splendour, pressed into the temple.
 He lay then dumb, as beaten unto death,
 and his friends then prayed the aforesaid Onias,
 that he would intercede for his life with the living God, 784
 in the danger that he was fallen into.
 Onias then went, and offered for him sacrifice,
 before Almighty God, in the ancient manner,
 and prayed that He would compassionate the man's folly. 788
 And the angels meanwhile addressed Heliodorus,
 said that he ought the priest Onias

775. D. U. wunder-; self. U. swa
 swa. C. D. geglænged.

776. C. heah-ængel; D. engel.

777. U. adun. U. dystigun. C.
 eliodorum; and in l. 789, &c.

778. U. englas.

779. U. healfa.

780. U. ðe (for Se).

781. C. myclum.

782. C. D. U. place swa after þa.

783. C. friond; U. freond.

784. C. om. life. C. lifendan.

785, 786. C. omits. D. -nesse.

787. C. omits down to gode. U. æl-
 mihtig. D. ealden.

788. C. mildsode.

789. C. D. æng'las. D. gespæcon.

790. C. heo scoldon.

mycelum þancian þæt he moste lybban .
 and heton hine cyðan on his cyððe æt ham . 792
 godes wundor on him . and wendon þa him fram .
 Heliodorus þa ge-edcucode and geoffrode his lac
 þam almihtigan gode mid incundre heortan
 þæt he cucu beon moste . and þancode onian . 796
 and þanon ferde swa mid ealre his fyrde .
 and þæs ælmihtigan mihte his hlaforde cydde . and his leodum eallum
 swa swa he sylf geseah . and hu he beswungen wæs .
 Eft ða se cynincg axode heliodorum and cwæð . 800
 Hwæne mage we sendan to þam foresædan feo .
 þa cwæð heliodorus . Gif ðu hæfst ænigne feond send þone to
 þam feo .
 and he bið wel beswungen . oððe gewisslice dead .
 forðan ðe se ælmihtiga god mundað þa stowe . 804
 and þa slihð and gescynt þe þær sceaðian willað .
 Oft is geswutelod hu god gescylde þæt folc
 wið heora wiper-sacan gif hi wurðodon hine .
 and swa oft swa hi gebugon fram his biggengcum ahwar . 808
 þonne wurdon hi gescynde . and swyðe gewitnode .
 Sy wuldor and lof þam wel-willendan gode .
 & on ecnysse we cwepað . AMEN. 811

ITEM ALIA.

QUI SUNT ORATORES, LABORATORES, BELLATORES.

[Various readings are from C. (= MS. Corp. Chr. Coll. 198); D. (= MS. C. C. C. 303); H. (= C. C. C. 178); U. (= Camb. Univ. Library, li. 1. 33.)]

IS swa-ðeah to witenne þæt on pysre worulde 812
 synd þreo endebyrðnysse on annysse gesette .
 þæt synd *laboratores . oratores . bellatores* .
laboratores synd þa þe urne bigleafan beswincað .

791. C. mycelum.

793. U. wunder.

794. C. ge-edcucode.

796. D. cucode (!). U. moste beon.

797. C. D. U. ealra. D. ferde.

798. U. laforde.

799. D. self.

800. U. ðe (*for se*). C. D. U. cyning.

801. C. Hwi ne magon we sændan.

D. sændon; U. senden.

greatly to thank, that he might (be allowed to) live;
 and commanded him to tell, in his country at home, 79a
 God's miracle upon him; and then departed from him.
 Heliodorus then revived, and offered his sacrifice
 to the Almighty God with his inmost heart,
 because he was allowed to be alive, and thanked Onias, 796
 and so fared thence with all his army,
 and told his lord and all his people the Almighty's might,
 as he himself saw (it), and how he was switched.
 Again the king asked Heliodorus, and quoth, 800
 'Whom may we send for the aforesaid treasure?'
 Then quoth Heliodorus, 'if thou hast any enemy, send him for
 the treasure,
 and he shall be well switched, or certainly dead,
 because that the Almighty God protecteth the place, 804
 and then strikes and puts to shame them that will there do injury.'
 Oft is it manifested how God protected the people
 against their opponents, if they worshipped him;
 and as often as they bent aside from His worship in any wise, 808
 then were they put to shame, and greatly punished.
 Be glory and praise to the benevolent God,
 ever to eternity; we will say—Amen. 811

BEADSMEN, LABOURERS, AND SOLDIERS.

It is, however, to wit, that in this world 812
 there are three orders, set in unity,
 these are—*labourers, beadsmen, soldiers*.
Labourers are they who obtain with toil our subsistence;

802. C. hæft. C. fynd. C. sen (*sic*);
 D. sænd.

803. C. gewistlice; D. U. gewislice.

804. U. ðe (*for se*).

805. D. U. gescylt. C. scaðian;
 U. sceaðigan.

807. U. heore. C. D. U. wiðerwin-
 nan. C. wurðedon.

808. D. biggægum; U. bigegum.

811. C. ecnesse; U. ecnyss. D. U.
 cweðæð.

812. C. *prefixes* XII. H. Git is to
 witanne. C. D. U. pissere. C. weo-
 rulde; U. worolde.

813. D. U. H. endebyrdnyssa; C.
 -nesse.

815. C. om. *laboratores*. U. ure.
 C. D. U. H. bigleofan.

oratores synd þa ðe us to gode geðingiað . 816
bellatores synd þa ðe ure burga healdað .
 and urne eard be-weriað wið onwinnendne here .
 Nu swincð se yrðlincg embe urne bigleofan .
 and se woruld-cempa sceall win¹nan wið ure fynd 820
 and se godes peowa sceall symle for us gebiddan .
 and feohtan gastlice . wið þa ungesewenlican fynd .
 Is nu for-þy mare þæra muneca gewinn
 wið þa ungesewenlican deofla þe syrwiað embe us . 824
 þonne sy þæra woruld-manna þe winnað wip ða flæsclican .
 and wið þa gesewenlican [gesewenlice] feohtað .
 Nu ne sceolon þa woruld-cempan to þam woruld-licum gefeohte
 þa godes peowan neadian fram þam gastlican gewinne . 828
 forðan þe him fremað swiðor þæt þa ungesewenlican fynd
 beon ofer-swyðde þonne ða gesewenlican .
 and hit bið swyðe derigendlic þæt hi drihtnes þeowdom forlætan .
 and to woruld-gewinne bugan . þe him naht to ne gebyriað . 832
 Iulianus se wiðersaca and se wælhreowa casere
 wolde neadian preostas to woruldlicum gecampe .
 and eac þa halgan munecas . and het hi on cwearterne ge-
 bringan .
 þa wearð appollonius se egiptisc[a] abbod 836
 on þam cwearterne belocen . mid his geleaffullum gebroðrum .
 ac godes engel him com to to þam cwearterne nihtes .
 mid heofonlicum leohte . and un-læc þæt cweatern .
 Eac se hundredes ealdor þe hi þær-inne beleac 840
 côm on ærne mergen mid mycclum prymme .
 and sæde þæt his hus feolle færllice mid eorð-styrunge

816. H. þingiað.
 817. H. burhga.
 818. U. onwinnende; H. winne (!).
 819. C. H. yrðlinc; D. U. yrðling.
 C. ymbe.
 820. U. ðe (*for se*); and in l. 821.
 C. -cempa. C. D. U. H. sceal.
 821. C. þiowa. C. D. U. H. sceal.
 823. A. for-þy (*above the line*); D.
 U. H. for-þi. C. þara; U. þære. D. gewin.
 824. C. U. H. deoflu. D. ymbe ús.

825. C. þara. C. weoruld-; U. wo-
 rold-.
 826. D. H. gesewenlice; C. gesen-
 lice; A. U. om.
 827. C. sculon; H. sculan. U.
 worold-; C. -cempan. C. weoruld-
 licum; U. woroldlicum; D. woruld-
 lican.
 828. C. þiowas; U. H. þeowas. U.
 neadigan. H. gastlicum.
 829. C. ungesewenlicam feond.

¹ Leaf 150, back.

Beadsmen are they who intercede with God for us ; 816

Soldiers are they who protect our towns,

and defend our soil against an invading army.

Now toils the field-labourer for our subsistence,

and the worldly warrior must fight against our enemies, 820

and the servant of God must always pray for us,

and fight spiritually against invisible enemies.

Greater therefore is now the struggle of the monks

against the invisible devils that lay snares around us, 824

than may be that of the worldly men that struggle against
fleshly (foes),

and visibly fight against the visible (enemies).

Then the worldly soldiers ought not to the worldly battle

compel the servants of God, away from the spiritual struggle ; 828

because it will profit them more that the invisible enemies

may be overcome than the visible ones ;

and it will be very harmful that they leave their service of the Lord,

and incline to the worldly struggle, that in no way concerns
them. 832

Julian, the Apostate and the cruel Cæsar,

would compel priests to worldly strife,

and eke the holy monks, and commanded to bring them to prison.

Then was Apollonius, the Egyptian abbot, 836

locked in the prison with his believing brethren.

But God's angel came to him, to the prison, by night

with a heavenly light, and unlocked the prison.

Moreover the centurion that locked them therein 840

came early in the morning with a great multitude,

and said that his house fell suddenly with an earthquake,

830. D. oferswipede.

831. C. þiowdom. C. D. U. forlæton.

832. C. weoruld-; U. worold-. C.
būgon; D. U. bugon. D. ne (*for* þe).

C. D. U. H. gebyrað.

834. U. neadigan. U. worold-. C.
gewæpne (*for* gecampe).

835. H. belucan (*for* gebringan).

836. U. ðe (*for* se). C. D. U.
gyptisca; A. egyptisc. C. abbud.

837. U. cwearternæ; geleaffullan.

838. C. ængel. U. om. to þam
cwearterne.

839. C. heofonlican. C. D. U. H.
unleac.

840. U. ðe (*for* se). D. hundredas;
H. hundres (!). D. beléac.

841. C. H. merigen; D. merien;
U. morgen. C. myclum.

swa þæt his leofestan menn . þær lagon ofhrorene .
 and he bæd þa halgan þa þæt hi þanon ferdon . 844
 And hi ða mid lof-sangum siþedon eft to þam westene .
 Godes þeowas sceolon unscæððignysse healdan .
 swa swa crist astealde þurh hine sylfne þa bysne .
 þa þa he het petrum behydan his swurd . 848
 and gehælde þurh his mihte ¹ þæs mannes eare
 þe petrus of asloh . and geswutelode his godnysse .
 Nu se munuc þe bihð to benedictes regole .
 and forlæt ealle woruld-ðinge . hwi wile he eft gecyrran 852
 to woruldlicum wæpnum . and awurpan his gewinn .
 wið þa ungesewenlican fynd his scyppende to teonan .
 Se godes þeowa ne mæg mid woruld-mannum feohtan .
 gif he on þam gastlican gefeohte . forð-gang habban sceall . 856
 Næs nan halig godes þeowa æfter þæs hælendes þrowunga .
 þe æfre on gefeohte his handa wolde afylan .
 ac hi for-bæron ehtnysse arleasra cwellera .
 and heora lif sealdon mid unscæppignysse . 860
 for godes geleafan . and hi mid gode nu lybbað .
 forðan þe hī furpon noldon . ænne fugel acwellan .

843. D. U. H. leofostan. C. D. men.

844. D. þa þa halgan. C. hio ðonon.

845. H. siððan; om. eft. C. ðon.

846. D. unscæppignysse healdon.

847. C. om. þa.

848. H. om. he. D. behydum (!).

849. C. éare; D. earæ.

850. C. of sloh. C. geswutelode;

H. -olade. C. godcundnysse; D. godnesse.

XXVI.
**NON. AG. NATALE SANCTI OSWALDI REGIS ET
MARTYRIS.**

[Various readings are from U. (= Camb. Univ. Library, li. i. 33. In
li. 155-236, V. = Vitell. D. 17, fol. 10.)]

ÆFTER ÐAN ÐE AUGUSTINUS TO ENGLA LANDE BE-COM .
 wæs sum æðele cyning Oswold gehaten
 on norðhymbra lande gelyfed swyþe on god .

TITLE. U. PASSIO (*for* NATALE). N.B.—A. *refers to* MS. Jul. E. 7.

1. þam; Augustinus.

2. U. om. æpele; kyning Oswald.

¹ Leaf 151.

so that his dearest men lay there fallen down,
 and they prayed the saints then that they would go thence. 844
 And they then with hymns journied again to the wilderness.
 God's servants ought to preserve (their) harmlessness,
 even as Christ set the example through Himself,
 when he commanded Peter to hide his sword, 848
 and healed by his might the man's ear
 that Peter cut off, and manifested his goodness.
 Now the monk that submits to Benedict's rule,
 and leaves all worldly things, why will he again return 852
 to worldly weapons, and cast aside his struggle
 against the invisible enemies, to vex his Creator?
 The servant of God may not fight along with worldly men
 if he is to have success in the spiritual combat. 856
 There was no holy servant of God after the Saviour's passion,
 that would ever defile his hands with fighting,
 but they bore the persecution of impious tormentors,
 and gave up their lives with harmlessness 860
 for God's belief, and they now live with God,
 because they would not even put to death a bird.

- | | |
|--|---|
| 851. U. ðe (<i>for</i> se). C. mununc; | C. scæl; D. U. H. sceal. |
| H. secge we (<i>for</i> munuc). C. bið; | 857. C. D. U. H. þrowunge. |
| D. buhð; U. H. byhð. C. benedictus. | 858. C. hand. |
| 852. C. D. U. H. þing. U. om. | 859. C. U. forbæran. D. ehtnesse. |
| woruld. U. weole. | H. eallra (<i>for</i> arleasra). |
| 853. U. worold-. D. ge-win. | 860. D. unsceppinesse. |
| 854. D. om. þa. C. sceppendes. | 862. H. <i>ins.</i> forbæron and <i>after</i> hf. |
| 856. C. U. gastlicum. D. gefeohta. | D. æne. U. H. fugol. |

XXVI.

AUGUST 5. ST. OSWALD, KING AND MARTYR.

[See Bede, Hist. Eccl. iii. 1-13.]

AFTER Augustine came to England
 there was a noble king called Oswald
 in the land of the Northumbrians, who believed greatly in God.
 3. norðhumbrā.

se ferde on his iugoðe fram freondum and magum 4
 to scot-lande on sæ . and þær sona wearð gefullod
 and his geferan samod þe mid him sipedon .
 Betwux þam wearð ofslagen eadwine his eam
 norðhymbra cynincg on crist ge-lyfed . 8
 fram brytta cyninge ceadwalla geciged .
 and twegen his æftergangen binnan twam gearum .
 and se ceadwalla sloh and to sceame tucode
 þa norðhymbran leode æfter heora hlafordes fylle . 12
 oþ þæt oswold se eadiga his yfelnysses adwæscete .
 Oswold him com to . and him cenlice wiðfeahst
 mid lytlum werode . ac his geleafa hine getrymde .
 and crist him gefylste to his feonda slege . 16
 Oswold þa arærde ane rode sona
 gode to wurðmynte ær þan þe he to ðam gewinne come .
 and clypode ¹ to his geferum . Uton feallan to ðære rode .
 and þone ælmihtigan biddan þæt he us ahredde 20
 wið þone modigan feond þe us afyllan wile .
 god sylf wat geare þæt we winnað rihtlice
 wið pysne reðan cyning . to ahredenre ure leode .
 Hi feollon þa ealle mid oswolde on gebedum . 24
 and syppan on oðerne mergen eodon to þam gefeohte .
 and gewunnon þær sige swa swa se wealdend heom uðe .
 for oswoldes geleafan . and alédon heora fynd
 þone modigan cedwallan . mid his micclan werode . 28
 þe wende þæt him ne mihte nan werod wiðstandan .
 Seo ylce rod siððan þe oswold þær arærde
 on wurðmynte þær stod . and wurden fela gehælde
 untrumra manna and eac swilce nytena 32
 þurh ða ylcan rode swa swa us rehte beda .
 Sum man feoll on ise þæt his earm tobærst .

5. A. fullod, *alt. to* gefullod; U. ceadwalla; U. geháten (*for* geciged).
 gefullod.

6. siðodon.

7. þisum (*for* þam); éam.

8. norðhumbra king.

9. kyninge; A. cedwalla, *alt. to*

11. A. cedwalla, *alt. to* ceadwalla.

12. norðhumbren; hlaforda.

13. oswald (*here and elsewhere*).

14. kenlice.

¹ Leaf 151, back.

He went in his youth from his friends and kindred 4
 to Scotland by sea, and there was forthwith baptised,
 together with his companions who had travelled with him.
 About that time Edwin his uncle,
 king of the Northumbrians, who believed in Christ, 8
 was slain by the British king named Cadwalla,
 and [also] two of his successors within two years ;
 and this Cadwalla slew and shamefully ill-treated
 the Northumbrian people after their lord's fall, 12
 until Oswald the blessed extinguished his wickedness.
 Oswald came to him and fought boldly against him
 with a little army, but his faith strengthened him,
 and Christ helped him to the slaughter of his enemies. 16
 Then Oswald raised a cross quickly¹
 to the honour of God before he came to battle,
 and cried to his companions, ' Let us fall down before the cross,
 and pray the Almighty that He will save us 20
 against the proud enemy who desires to kill us.
 God Himself knoweth well that we fight justly
 against this cruel king, to deliver our people.'
 Then they all fell down in prayer with Oswald, 24
 and afterward on the next morning went to the fight,
 and there won the victory, even as the almighty ruler granted them
 for Oswald's faith, and subdued their enemies,
 the proud Cadwalla, with his great host, 28
 who thought that no army could withstand him.
 The same cross which Oswald had there erected,
 afterward stood there for worship. And many infirm men
 were healed, and also cattle 32
 through the same cross, as Beda hath related to us.

A certain man fell on ice and broke his arm,

15. getrymede.

16. feonde.

23. kyning; ahreddenne.

24. A. *has cyninge added above the line, after oswolde.*

25. ærne (*for oðerne*); morgen.

26. A. *eall above the line, before wealdend.* A. *him, alt. to heom*; U.

him. U. *geuðe.*

31. *þer*; *gehælede.*

33. *rodæ.*

34. *feol.*

¹ Beda, Hist. Eccl. iii. 2.

and læg þa on bedde gebrocod forðearle
 oð þæt man him fette of ðære foresædan rode 36
 sumne dæl þæs meoses þe heo mid beweaxen wæs .
 and se adliga sona on slæpe wearð gehæled
 on ðære ylcan nihte þurh oswoldes geearnungum .
 Seo stow is gehaten heofon-feld on englisc . 40
 wið þone langan weall þe þa romaniscan worhtan
 þær þær oswold oferwann þone wælhreowan cyning .
 and þær wearð sippan aræred swiðe mære cyrce
 gode to wurðmynte þe wunað á on ecnysse . 44
 Hwæt ða oswold ongann . embe godes willan to smeagenne .
 sona swa he rices geweold . and wolde gebigan
 his leoda to geleafan . and to þam lifigendan gode .
 sende ða to scotlande . þær se geleafa wæs ða . 48
 and bæd ða heofodmenn þæt hi his benum getipodon .
 and him sumne lareow sendon þe his leoda mihte
 to gode geweman . and wearð þæs getipod .
 Hi sendon þa ¹sona þam gesæligan cyninge 52
 sumne arwurðne bisceop aidan gehaten .
 se wæs mæres lifes man on munuclie drohtnunge .
 and he ealle woruld-cara awearp fram his heortan
 nanes pinges wilnigelde butan godes willan . 56
 Swa hwæt swa him becom of þæs cyninges gifum .
 oððe ricra manna þæt he hraðe dælde .
 þearfum . and wædlum . mid wellwillendum mode .
 Hwæt ða oswold cyning his cymes sægnode . 60
 and hine arwurðlice underfeng . his folce to ðearfe .
 þæt heora geleafa wurde awend eft to gode
 fram þam wipersæce þe hi to gewende wæron .
 Hit gelamp þa swa þæt se geleaffulla cyning 64
 gerehte his witan on heora agenum gereorde
 þæs bisceopes bodunge mid blipum mode .

35. bedda.
 37. U. om. þæs.
 39. A. geearnunga(?), alt. to -gum;
 U. ge-earnunga.
 41. worhton.

42. kyning.
 44. wyrðmynte.
 45. ongan.
 46. gebiggan.
 47. leode.

¹ Leaf 152.

and lay in bed very severely afflicted,
 until some one fetched to him, from the aforesaid cross, 36
 some part of the moss with which it was overgrown,
 and the sick [man] was forthwith healed in sleep
 in the same night, through Oswald's merits.
 The place is called Heavenfield in English, 40
 near the long wall which the Romans built,
 where Oswald overcame the cruel king.
 And afterward there was reared a very famous church
 to the honour of God who liveth for ever. 44
 Well then! Oswald began to enquire concerning the will of God¹
 as soon as he obtained sovereignty, and desired to convert
 his people to the faith and to the living God.
 Then he sent to Scotland where the faith was then, 48
 and prayed the chief men that they would grant his requests,
 and send him some teacher who might allure
 his people to God, and this was granted him.
 Then they sent straightway to the blessed king 52
 a certain venerable bishop, named Aidan.
 He was a very famous man in the monastic way of life,
 and he had cast away all worldly cares from his heart,
 desiring nothing but God's will. 56
 Whatever came to him of the king's gifts,
 or [of those] of rich men, that he quickly distributed
 to the poor and needy with benevolent mind.
 Lo then! Oswald the king rejoiced at his coming, 60
 and honourably received him as a benefit to his people,
 that their faith might be turned again to God
 from the apostasy to which they had been turned.
 It befell then that this believing king 64
 explained to his counsellors in their own language
 the bishop's preaching with glad mind,

48. sceotlande; ða wæs.

49. bed; getiðodan.

50. leode.

51. gewéman; and him wearð.

52. U. om. gesæligan; kyninge.

55. worold-care.

58. ricca.

65. witum.

¹ Beda, Hist. Eccl. iii. 3.

and wæs his wealhstod for-þan þe he wel cuþe scytttysc .
 and se bisceop aidan ne milite gebigan his spræce 68
 to norðhymbriscum gereorde swa hraþe þa git .
 Se biscop þa ferde bodigende
 geond eall norðhymbra lande geleafan . and fulluht .
 and þa leode gebigde to godes geleafan . 72
 and him wel gebysnode mid weorcum symle .
 and sylf swa leofode swa swa he lærde oðre .
 He lufode forhæfednysse . and halige rædinge .
 and lunge men teah georne mid lare . 76
 swa þæt ealle his geferan þe him mid eodon
 sceoldon sealmas leornian . oððe sume rædinge .
 swa hwider swa hi ferdon . þam folce bodigende .
 Seldon he wolde ridan . ac siððe on his fotum . 80
 and mupuclice leofode betwux ðam læwedum folce .
 mid mycelre gesceadwisnysse . and soþum mægnum .
 þa wearð se cyningc oswold swiðe ælmes-georn .
 and eadmod on þeawum . and on eallum þingum cystig . 84
 and ¹man ahrærde cyrcan on his rice geond eall .
 and mynsterlice gesetnyssa mid micelre geornfulnysse .
 Hit gelamp on sumne sæl þæt hi sæton ætgædere .
 oswold . and aidan . on þam halgan easterdæge . 88
 þa bær man þam cyninge cynelice þenunga
 on anum sylfrenan disce and sona þa inn eode
 an þæs cyninges þegna þe his ælmyssan bewiste .
 and sæde þæt fela þearfan sætan geond þa stræt . 92
 gehwanon cumene to þæs cyninges ælmyssan .
 þa sende se cyning sona þam þearfum
 pone sylfrenan disc mid sande mid ealle .
 and het toceorfan pone disc . and syllan þam þearfum 96
 heora ælcum his dæl . and man dyde ða swa .
 þa genam aidanus se æðela bisceop

68. gebiggan.

69. raðe.

70. bisceop.

71. norðhumbra.

74. oðrum.

75. redinge.

76. menn.

78. sceoldan spealmas

(sic) leornigan ; rædinge.

81. lifode ; læwedan.

83. cyning ; swiðe.

84. kystig.

¹ Leaf 152, back.

and was his interpreter, because he knew Irish well,
 and bishop Aidan could not as yet turn his speech 68
 into the Northumbrian dialect quickly enough.
 The bishop then went preaching¹
 faith and baptism throughout all Northumbria,
 and converted the people to God's faith, 72
 and he ever set them a good example by [his] works,
 and himself so lived as he taught others.
 He loved self-restraint and holy reading,
 and zealously drew on young men with knowledge, 76
 so that all his companions, who went with him,
 had to learn the Psalms or some reading,
 whithersoever they went, preaching to the people.
 He would seldom ride, but travelled on his feet, 80
 and lived as a monk among the laity
 with much discretion and true virtues.
 King Oswald became very charitable²
 and humble in manners, and in all things bountiful, 84
 and they reared churches everywhere in his kingdom,
 and monastic foundations with great zeal.

It happened upon a certain occasion that they sat together,
 Oswald and Aidan, on the holy Easter Day; 88
 then they bare to the king the royal meats
 on a silver dish. And anon there came in
 one of the king's thegns who had charge of his alms,
 and said that many poor men were sitting in the streets, 92
 come from all quarters to the king's alms-giving.
 Then the king immediately sent to the poor
 the silver dish, victuals and all,
 and bade men cut the dish in pieces and give it to the poor, 96
 to each of them his portion, and they then did so.
 Then the noble bishop Aidan

85. arærde ða cyrcan; rice.

86. A. gesetnysse, *alt. to -sa*; U. -se.

87. togædere.

90. seolfrenan; in éode.

91. þes.

¹ Beda, Hist. Eccl. iii. 5.

92. sædæ; sæton.

93. kinges ælmyssen.

94. ðe king.

95. seolfrenan; sandum.

98. ðe (*for se*).² Id. iii. 6.

þæs cyninges swyþran hand mid swiðlicre blysse .
 and clypode mid geleafan þus cwæðende him to . 100
 Ne forrotige on brosnunge þeos geblotsode swyðre hand
 and him eac swa geeode . swa swa aidanus him bæd .
 þæt his swiðre hand is gesundful oð þis .
 Oswoldes cynerice wearð gerymed þa swyðe . 104.
 swa þæt feower þeoda hine underfengon to hlaforde .
 peohtas . and bryttas . Scottas and angle .
 swa swa se ælmihtiga god hi geanlæhte to ðam .
 for oswoldes gecearnungum þe hine æfre wurðode . 108.
 He fulworhte on eferwíc þæt ænlice mynster
 þe his mæg eadwine ær begunnon hæfde .
 and he swanc for heofonan rice mid singalum gebedum .
 swiþor þonne he hogode hu he geheolde on worulde 112
 þa hwilwendlican gepincðu . þe he hwonlice lufode .
 He wolde æfter uhtsange oftost hine gebiddan .
 and on cyrcan standan on syndrigum gebedum
 of sunnan upgange mid swyðlicre onbryrdnysse . 116
 and swa¹ hwær swa he wæs he wurðode æfre god .
 up-awendum handbredum wiþ þæs heofones weard .
 On þam ylcan timan com eac sum bisceop
 fram rome byrig birinus gehaten . 120
 to westsexena kyninge cynegyls gehaten .
 se wæs ða git hæðen and eall westsexena land .
 Birinus witodlice gewende fram rome
 be ðæs papan ræde þe ða on rome wæs . 124
 and behet þæt he wolde godes willan gefremman ,
 and bodian þam hæpenum þæs hælendes naman .
 and þone soðan geleafan on fyrlenum landum .
 Þa becom he to westseaxan þe wæs ða gyt hæpen . 128
 and gebigde þone cynincg kynegyls to gode .

99. cynges.

100. cweðende.

 101. U. næfre, *added above* brosnunge. þys geblotsoda; om. swyðre;
 A. *adds* hand *above the line*.

103. gesund.

104. getrymed.

106. sceóttas.

110. begunnen.

111. heofona.

¹ Leaf 153.

took the king's right hand with much joy,
 and cried out with faith, thus saying to him; 100
 'May this blessed right hand never rot in corruption.'
 And it happened to him, even as Aidan prayed for him,
 that his right hand is sound until this day.
 Then Oswald's kingdom became greatly enlarged, 104
 so that four peoples received him as lord,
 Picts, Britons, Scots, and Angles,
 even as the Almighty God united them for the purpose,
 because of Oswald's merits, who ever honoured Him. 108
 He completed in York the noble minster
 which his kinsman Edwin had before begun,
 and laboured for the heavenly kingdom with continual prayers,
 much more than he cared how he might preserve 112
 the transitory dignities in the world, which he little loved.
 He would very often pray after matins,
 and stand in the church apart in prayer
 from the time of sun-rise with great fervour; 116
 and wheresoever he was he ever worshipped God
 with the palms of his hands uplifted heavenward.

At that same time also a certain bishop¹
 came from the city of Rome, called Birinus, 120
 to the king of the West Saxons, called Cynegils,
 who was yet a heathen, as was all the land of the West Saxons.
 Birinus indeed came from Rome
 by desire of the Pope, who was then in Rome, 124
 and promised that he would execute God's will
 and preach to the heathen the Saviour's name
 and the true faith in far lands.
 Then he came to Wessex, which was as yet heathen, 128
 and converted to God the king Cynegils

- | | |
|----------------------------------|--------------------------------------|
| 112. heolde; worolde. | 123. rome byrig. |
| 113. geſincða; hwónlice. | 124. papan is glossed Honórivs in U. |
| 118. A. adds þæs above the line; | 128. -sexan; hæðen. |
| U. om. | 129. cyning; U. adds and cwichel |
| 121. -seaxena. | after kynegils (in margin). |
| 122. þe (for se); -sexa. | |

¹ Bede, Hist. Eccl. iii. 7.

and ealle his leode to geleafan mid him .
 Hit gelamp þa swa þæt se geleafulla oswold
 norðhymbra cyning wæs cumen to cynegylse . 131
 and hine to fulluhte nam . fægen his gecyrrednysse .
 þa geafon þa cynegas . cynegyls and oswold .
 þam halgan birine him to bisceop-stole
 þa burh dorcanceaster . and he þær-binnan wunode 136
 godes lof arærende . and geriht-læcende
 þæt folc mid lare to geleafan to langum fyrste .
 oð þæt he gesælig sipode to criste .
 and his lic wearþ bebyrged on ðære ylcan byrig . 140
 oð þæt hædde bisceop eft his bân ferode
 to wintanceastre . and mid wurðmynte gelogode
 binnan ealdan mynstre . þær man hine wurðað gyt .
 Hwæt þa oswold cyning his cynedom geheold 144
 hlisfullice for worulde and mid micclum geleafan .
 and on eallum dædum his drihten arwurðode .
 oð þæt he ofslagen wearð for his folces ware .
 on þam nigoðan geare þe he rices geweold . 148
 þa þa he sylf wæs on ylde eahta and þrittig geara .
 Hit gewearð swa be þam þæt him wann on penda
 myrcena cyning . þe sæt¹ his mæges slege ær
 eadwines cyninges ceadwallan fylste . 152
 and se penda ne cuðe be ciiste nan þincg .
 and eall myrcena folc wæs ungefullod þa git .
 Hi comon þa to gefeohte to maserfelda begen .
 and fengon to-gædere oð þæt þær feollon þa cristenan . 154
 and þa hæðenan genealæhton to þam halgan oswolde .
 þa geseah he genealecan his lifes geendunge .
 and gebæd for his folc þe þær feallende sweolt .
 and betæhte heora sawla and hine sylfne gode . 160

131. *om.* swa ; ðe (*for* se).

132. kynegylse.

133. fagen.

134. geafan ; cyningas.

136. -ceaster.

140. bebyrged.

141. hædda ; ferede.

142. wyrðmynte.

144. cyng.

145. worolde.

146. arwyrðode.

¹ Leaf 153, back.

and all his people to the faith with him.
 Then it happened that the faithful Oswald,
 the king of the Northumbrians, had come to Cynegils, 132
 and took him to baptism, fain of his conversion.
 Then the kings, Cynegils and Oswald,
 gave to the holy Birinus the city of Dorchester
 for a bishop's see, and he dwelt therein, 136
 exalting the praise of God, and guiding
 the people in the faith by his teaching for a long time,
 until he happily departed to Christ;
 and his body was buried in the same city, 140
 until Bishop Hedda afterwards carried his bones
 to Winchester, and with honour deposited them
 in the old Minster, where men honour them yet.
 Now Oswald the king held his kingdom¹ 144
 gloriously as for the world, and with great faith,
 and in all his deeds honoured his Lord,
 until he was slain in the defence of his people
 in the ninth year that he had obtained the rule, 148
 when he himself was thirty-eight years old.
 It happened because Penda, king of the Mercians,
 made war upon him, he who formerly had assisted
 Cadwalla at the slaying of his kinsman king Edwin; 152
 and this Penda knew nothing of Christ,
 and all the Mercian people were unbaptised as yet.
 They came both to battle at Maserfield,
 and engaged together until the Christians fell, 156
 and the heathen approached the holy Oswald.
 Then he saw approach his life's ending,
 and he prayed for his people who died falling,
 and commended their souls and himself to God, 160

148. A. weold, *alt.* to geweold. to ceadwallan; U. Cedwealla.
 149. on ylde was. A. geare, *alt.* to 153. þing.
 geara; U. geara. 154. murcena; unfulled.
 151. kyning. 156. genealæcan.
 152. kyninges. A. cedwallan, *alt.* 160. sawle.

¹ Beda, Hist. Eccl. iii. 9.

and þus clypode on his fylle . God gemiltsa urum sawlum .
 Ða het se hæþena cyningc his heafod of-aslean .
 and his swiðran earm . and settan hi to myrcelse .
 Ða æfter oswoldes slege feng oswig his broðor 164
 to norðhymbra rice . and rád mid werode
 to þær his broðor heafod stod on stacan gefæstnod .
 and genam þæt heafod . and his swiðran hand .
 and mid arwurðnyssse feroðe to lindisfarnea cyrcan . 168
 Ða wearð gefylled swa we her foresædon
 þæt his swiðre hand wunað hal mid þam flæsce .
 butan ælcere brosnunge swa se biscoop gecwæð .
 Se earm wearp geléd arwurðlice on scrine 172
 of seolfre asmipod . on sancte petres mynstre
 binnan bebban-byrig . be þære sæ strande .
 and lið þær swa andsund swa he of-aslagen wæs .
 His broðor dohtor eft siððan on myrcan wearð cwén . 176
 and geaxode his bán . and gebrohte hi to lindes-ige
 to bardan-ige mynstre . þe heo micclum lufode .
 ac þa mynstermenn noldon for menniscum gedwylde
 þone sanct underfon . ac man sloh an geteld 180
 ofer þa halgan bán binnan þære licreste .
 Hwæt þa god geswutelode þæt he halig sanct wæs .
 swa þæt heofonlic leoht ofer þæt geteld astreht
 stóð up to ¹heofonum swilce healic sunnbeam 184
 ofer ealle ða niht . and þa leoda beheoldon
 geond ealle þa scire swiðe wundrigende .
 Ða wurden þa mynster-men micclum afyrhte .
 and bædon þæs on mergen þæt hí moston þone sanct 188
 mid arwurðnyssse underfón . þone þe hi ær forsocon .
 þa ðwoh man þa halgan bán and bær into þære cyrcan
 arwurðlice on scrine . and gelogodon hí upp .
 and þær wurden gehælede þurh his halgan geearnunge 192

162. U. cyng; V. cyning. V. ofslean. cwæð, *alt. to* gecwæð.

166. V. on stacan stod. 172. geledð arwurðlice.

168. arwurðnyssse. 173. cyrcan (*for* mynstre).

171. V. biscoop. U. gecwæð; A. 175. ansund; of-slagen.

¹ Leaf 154

and thus cried in his fall, 'God, have mercy on our souls.'
 Then the heathen king commanded to strike off his head
 and his right arm, and to set them up as a mark [trophy].
 Then after the slaying of Oswald his brother Oswy 164
 succeeded to the kingdom of Northumbria, and rode with an army
 to where his brother's head was fastened on a stake,
 and took the head and his right hand,
 and with reverence brought them to Lindisfarne church. 168

Then was fulfilled, as we said before¹,
 that his right hand continueth whole with the flesh,
 without any corruption, as the bishop had said.
 The arm was laid reverently in a shrine 172
 wrought of silver-work in Saint Peter's Minster
 within the town of Bamborough, by the sea-strand,
 and lieth there as sound as when it was cut off.
 His brother's daughter² afterward became Queen of Mercia, 176
 and asked for his bones and brought them to Lindsey,
 to Bardney Minster, which she greatly loved.
 But the monks would not, by reason of human error,
 receive the Saint, but they pitched a tent 180
 over the holy bones that were within the hearse³.
 Behold then God showed that he was a holy Saint,
 so that a heavenly light, being extended over the tent,
 stood up to heaven like a lofty sunbeam 184
 all the night long, and the people beheld it
 throughout all the province, greatly wondering.
 Then the monks were much affrighted,
 and prayed then in the morning that they might reverently receive 188
 the Saint, him whom they had before refused.
 Then they washed the holy bones, and bare them reverently
 to a shrine in the Church, and laid them up.
 And there were healed through his holy merits 192

178. beardanige. 179. U. V. -men.

V. heofon; U. heofonlic.

181. A. licreoste, *alt.* to licreste;

184. sunbeam.

U. licreste.

188. morgen.

183. A. heofon, *alt.* to heofonlic;

191. gelogode; up.

¹ Beda, Hist. Eccl. iii. 6.

² Named Osthryda; id. iii. 11.

³ Lat. *carrum*; the car containing the bones.

fela mettrume menn fram mislicum copum .
 þæt wæter þe man þa bân mid aþwóh
 binnan þære cyrcan wearð agoten
 swa on anre hyrnan . and seo eorðe sippan 196
 þe þæt wæter underfeng wearð manegum to bote .
 Mid þam duste wurdon afigde deofla fram mannum .
 þa þe on wodnysse ær wæron gedrehte .
 Eac swilce þær he feol on þam gefeohte ofslagen 200
 men namon ða eorðan to adligum mannum .
 and dydon on wæter wanhalum to picgenne .
 and hi wurdon gehælede . þurh þone halgan wer .
 Sum wegfarende man ferde wið þone feld . 204
 þa wearð his hors gesicclod . and sona þær feol .
 wealwigende geond ða eorðan wodum gelicost .
 mid þam þe hit swa wealweode geond þone widgillan feld .
 þa becom hit embe lang þær se cynincg oswold 208
 on þam gefeohte feoll swa swa we ær foresædan .
 and hit sona aras . swa hit hrepode . þa stowe .
 hal eallum limum . and se hlaford þæs fægnode .
 Se ridda þa ferde forð on his weg 212
 þider hé gemynt hæfde . þa wæs þær . an mæden
 licgende on paralisyng lange gebrocod .
 He began þa to recenne hu him on rade getimode .
 and mann ferode þæt mæden to þære foresædan stowe . 216
 Heo¹ wearð ða on slæpe and sona eft awóc
 ansund eallum limum fram þam egeslican broce .
 band þa hire heafod and bliðe ham ferde .
 gangænde on fotum swa heo gefyrn ær ne dyde . 220
 Eft siððan ferde eac sum ærendfæst ridda
 be ðære ylcan stowe . and geband on anum clæpe
 of þam halgan duste þære deorwurðan stowe .
 and lædde forð mid him þær he fundode to . 224

193. U. V. men.
 194. aþwóð (*sic*).
 199. V. wohnysse.
 200. feoll.
 202. þigenne.

204. -ferende.
 205. gesicclod; feoll.
 207. U. V. wealwode; A. *adds* ferde
in margin after feld.
 208. U. cyng; V. cyning.

¹ Leaf 154, back.

many infirm men of various diseases.

The water with which they had washed the bones
within the church had been poured out
as it were in a corner, and the earth afterward 196
that had received the water became a remedy to many.
By means of that dust devils were put to flight from men
who before were afflicted with madness.
So also from the spot where he fell slain in the battle¹ 200
men took of the earth for diseased men,
and put it in water for the sick to taste,
and they were healed through the holy man.

A certain wayfaring man rode towards the field, 204
when his horse became sick, and soon fell down there
rolling all over the earth, most like a mad creature.
While it was thus rolling about the extensive field,
it came at length where king Oswald 208
fell in the fight, as we have said before ;
and it rose up as soon as it touched the place,
whole in all its limbs, and the master rejoiced thereat ;
the rider then went forward on his way 212
whither he had intended. There was there a maiden
lying in paralysis, long afflicted ;
he began to relate what had happened to him during the ride,
and they carried the maiden to the aforesaid place. 216
Then she fell asleep, and soon afterward awoke,
sound in all her limbs from the terrible disease ;
she covered up her head and blithely journeyed home,
going on foot as she had never done before. 220

Again afterward, a certain horseman bound on an errand²
was passing by the same place, and bound up in a cloth
some of the holy dust from the precious place,
and carried it forward with him to where he was hastening. 224

209. V. feol.

215. A. *prefixes* ge to *reccenne* ;
but in the margin.

¹ Beda, Hist. Eccl. iii. 9.

216. man ferede.

218. V. *andsund*.

220. U. V. *gangende*. U. *héo*.

² Id. 10.

þa gemette he gebeoras bliðe sæt þam huse .
 he aheng þa þæt dust on ænne healne post
 and sæt mid þam gebeorum blissigende samod .
 Man worhte þa micel fyr to middes ðam gebeorum . 228
 and þa spearcan wundon wið þæs rofes swyðe .
 oð þæt þæt hus færlice eall on fyre wearð .
 and þa gebeoras flugon afyrhte aweg .
 Þæt hus wearp ða forburnon buton þam anum poste 232
 þe þæt halige dust on ahangen wæs .
 se post ana ætstod ansund mid þam duste .
 and hi swyðe wundrodon þæs halgan weres geearnunga
 þæt þæt fyr ne mihte þa moldan forbærnan . 236
 and manega menn siððan gesohton þone stede
 heora hæle feccende . and heora freonda gehwilcum .
 Þa asprang his hlisa geond þa land wide .
 and eac swilce to irlande and eac sup to franclande 240
 swa swa sum mæssepreost be anum men sæde .
 Se preost cwæð þæt an wer wære on irlande gelæred .
 se ne gymde his lare . and he lithwon hogode
 embe his sawle pearfe . oððe his scyppendes beboda . 244
 ac adreah his lif on dyslicum weorcum .
 oð ðæt he wearð geuntrumod and to ende gebroht .
 Þa clypode he þone preost þe hit cydde eft þus .
 and cwæð him to sona mid sarlicre stemne . 248
 Nu ic sceall geendian earmlicum deape .
 and to helle faran . for fracodum dædum .
 Nu¹ wolde ic gebetan gif ic abidan moste .
 and to gode gecyrran and to godum þeawum . 252
 and min lif awendan eall to godes willan .
 and ic wat þæt ic ne eom wyrðe þæs fyrstes
 buton sum halga me pingie to þam hælende criste .
 Nu is us gesæd þæt sum halig cyning 256

229. hrófes.

230. þæt (*once only*). fúre.

232. forburnen.

234. ðe post ætstod ana.

235. A. wundrodan, *alt. to* wun-
drodon; U. wundrodan.

237. men.

239. þæt (*for þa*); wide.

¹ Leaf 155.

He met with some merry guests at the house ;
 he hung the dust on a high post,
 and sat with the revellers rejoicing together.
 There was a great fire made in the midst of the guests, 228
 and the sparks wound towards the roof quickly,
 until the house suddenly became all on fire,
 and the revellers fled frightened away.
 The house was entirely consumed except the one post 232
 whereon the holy dust was hung.
 The post alone remained whole, together with the dust,
 and they greatly wondered at the holy man's merits,
 that the fire could not consume the mould. 236
 And many men afterward sought the place,
 fetching thence their cure, and (some) for each of their friends.

His fame spread widely throughout those lands¹,
 and also to Ireland, and also southward to Frankland [Germany], 240
 even as a certain mass-priest told concerning one man.
 The priest related that there was in Ireland a learned man
 who took no heed of his doctrine, and he cared little
 about his soul's needs, or his Creator's commands, 244
 but passed his life in foolish works
 until he became sick, and was brought [near] to his end.
 Then he called the priest who afterwards thus made it known,
 and said to him forthwith with sorrowful voice, 248
 ' Now I must die a wretched death,
 and go to hell for wicked deeds ;
 now would I make amends, if I might remain
 and turn to God and to good ways, 252
 and change all my life to God's will ;
 and I know that I am not worthy of the respite,
 except some Saint intercede for me to the Saviour Christ.
 Now it is told us that a certain holy king 256

242. sæde (*for cwæð*).

pearfe.

243. A. ne, *above the line* ; U.
om. *from se to lare.*

249. sceal.

255. geþingige.

244. A. pearfa, *alt. to* pearfe ; U.

256. cyng.

¹ Beda, Hist. Eccl. iii. 13.

is on eowrum earde oswold gehaten
 nu gif þu ænig þincg hæfst of þæs halgan reliquium .
 syle me ic þe bidde . Ða sæde se preost him .
 Ic hæbbe of þam stocce þe his heafod on stod . 260
 and gif þu gelyfan wylt þu wurpest hál sona .
 Hwæt þa se mæsse-preost þæs mannes of-hreow .
 and scof on halig wæter of þam halgan treowe
 sealde þam adligan of to supenne . 264
 and he sona gewyrpte . and syððan leofode
 lange on wurulde . and gewende to gode
 mid eallre heortan and mid halgum weorcum .
 and swa hwider swa he com he cydde þas wundra . 268
 For-þy ne sceall nan mann awægan þæt he sylf-wylles behæt
 þam ælmihtigan gode . þonne he adlig bið
 þe læs þe he sylf losige . gif he alihð gode þæt .
 Nu cwæð se halga beda þe ðas boc gedihte . 272
 þæt hit nan wundor nys . þæt se halga cynincg
 untrumnyse gehæle nu he on heofonum leofað .
 for-ðan þe he wolde gehelpa þa þa he her on life wæs .
 þearfum and wannhalum . and him bigwiste syllan . 276
 Nu hæfð he þone wurðmynt on þære ecan worulde .
 mid þam ælmihtigan gode for his godnyse .
 Eft se halga cuðberht þa þa he git cnapa wæs .
 geseah hu godes ænglas feredon aidanes sawle 280
 þæs halgan biscoopes . bliðe to heofonum
 to þam ecan wuldre þe he on worulde gearnode .
 þæs halgan oswoldes bân wurden eft gebroht
 æfter manegum gearum to myrcena lande 284
 into gleawceastre . and god þær geswute¹lode
 oft feala wundra purh þone halgan wer .
 Sy þæs wuldor þam ælmihtigan gode .
 ðe on ecnyse rixað a to worulde . AMEN. 288.

258. þing.

261. wyrst (*for* wurpest).

263. sceof.

266. worolde.

267. A. eallra, *alt.* to eallre; U. eallra.

269. sceal; man; behæt.

273. cyning.

¹ Leaf 155, back.

is in your country, named Oswald;
 now if thou hast anything (as a) relic of the saint,
 give it me, I pray thee.' Then the priest said to him,
 'I have [a piece] of the stake on which his head stood, 260
 and if thou wilt believe, thou shalt soon become whole.'
 So the priest had pity on the man,
 and scraped (shaved) into holy water some of the sacred tree,
 and gave to the diseased man to drink, 264
 and he soon recovered, and afterward lived
 long in the world, and turned to God
 with all his heart, and with holy works;
 and whithersoever he came he made known these wonders. 268
 Therefore no man ought to nullify that which he of his own will
 promiseth to Almighty God when he is sick,
 lest that he should lose himself, if he deny that to God.

Now saith the holy Bede who indited this book, 272
 it is no wonder that the holy king
 should heal sickness, now that he liveth in heaven,
 because he desired to help, when he was here on earth,
 the poor and weak, and to give them sustenance. 276
 Now he hath honour with Almighty God
 in the eternal world for his goodness.
 Afterward the holy Cuthbert, when he was yet a boy,
 saw how the angels of God carried the soul of Aidan, 280
 the holy bishop, joyfully to Heaven,
 to the eternal glory which he had merited on earth.
 The holy Oswald's bones were afterwards brought
 after many years into Mercia 284
 to Gloucester, and God there often showed
 many wonders through the holy man.
 For this be glory to the Almighty God,
 who reigneth in eternity for ever and ever. AMEN. 288

276. wan-halum.

277. worolde (*and in l. 282*).280. U. *om.* godes; U. englas.286. A. fela, *alt.* to feala; U. fela.288. A. *has* gode ðe on ecnysse
 rixað *above the line*; U. *om.* ðe to
 rixað, *and adds* world *after* worolde
 (*sic*).

XXVII.

XVIII. KAL. OCTOBRIS. EXALTATIO SANCTE CRUCIS.

[The various (unmarked) readings are from U. (= MS. Camb. Univ. Library, li. i. 33, p. 401); those marked V. are from MS. Vitell. D. 17.]

W^E WURÐIAB MID LOF-SANGUM FOR URES GELEAFAN trym-
minge

twegen dagas on geare drihtne to wurðmynte
for þære halgan rode siððan heo afunden wæs .
þa iudeiscan hi behyddon mid hetelicum geðance . 4
noldon þæt se maðm wurde mannum to frofre .
ac seo eadige helena . hi eft þær afunde
purh cristes onwrigennesse swa swa he mid wundrum geswu-
telode .

and to-dælde þa rode swa swa drihten hire gewissode . 8
and forlet þa ænne dæl on þære ylcan byrig .
þe crist on þrowode . swa swa us cypað gewritu .
mid seolfre bewunden . and wende ham siððan
mid þam oprum dæle þæs deorwurpan treowes . 12
to hire leofan sunu his geleafan to getrymmenne .
Nu freolsige we þone dæg þe heo on afunden wæs .
þam hælende to wurðmynte þe wolde on hire þrowian .
se bið ofer .castrum . on ymbryne þæs geares . 16
and we healdað on hærfeſt mid halgum þenungum
operne freols-dæg on þam þe heo geferod wæs
eft to hierusalem swa swa we her æfter secgað .
Hit gewearð for yfelnyſſe swa swa for oft git bið . 20
þæt þa hæðenan leoda þæt land gehergoden .
and sum arleas cyningc cosdrue gehaten
com mid micclum here to þære halgan rode .
þær helena hi gesette on þære foresædan hierusalem . 24

3. syðan.

4. behyddan; hetelum.

6. þeo (for seo); ðar.

7. þur.

XXVII.

SEPT. 14. THE EXALTATION OF THE HOLY CROSS.

[Chiefly from *The Legends of the Holy Rood*, ed. Morris, 1881, pp. 98-106.]

FOR the confirming of our faith, and to the glory of our Lord,
we honour with songs of praise two days in the year,
on account of the Holy Rood, (ever) since it was discovered.

The Jewish folk hid it (the cross) with evil intention; 4
they would not that this treasure (the cross) should become a
comfort to men.

But the blessed Helena afterwards discovered it there,
through the revelation of Christ, even as He marvellously mani-
fested it;

and she divided the rood as the Lord had instructed her, 8
and left one portion in that same city
in which Christ had suffered, as the writings inform us,
enclosed in silver; and she went home afterwards
with the other portion of the precious tree 12
to her dear son (Constantine), to strengthen his faith.

Now we celebrate the day on which it (the cross) was found
in honour of our Saviour, who deigned to suffer on it;
it is after Easter in the year's course [viz. May 3]. 16
And we observe in harvest-time with holy ministrations
a second festival—that on which it (the cross) was brought
again to Jerusalem, as we shall hereafter relate.

It happened, unfortunately, as very often it still does, 20
that the heathen nations invaded the land;
and an impious king called Cosdrue
came with a great army to the Holy Rood
where Helena had placed it, in the aforesaid Jerusalem. 24

10. bæc (*for* gewritu).

13. heora; suna.

16. þe beoð; easton; ymbrene.

17. hærfæste; ðenunge.

21. hergodon.

22. cyning chosdroe.

gehergode þa þæt land . and þa halgan rode genam
ham to his earde . arleaslice dystig .
He wæs swa up-ahafen . and swa arleas brega .
þæt he wolde beon god . and worhte þa of seolfre 28
ænne heahne stypel . on stanweorces gelicnysse .
and mid ¹scinendum gymmum besette eall þæt hus .
and on þære upflora eall mid readum golde
his cyne-stol geworhte . and wundorlice mid þeotum 32
wæter ut-ateah wolde renas wyrcan .
swylce he sylf god wære . ac he wæs ful dysig
forþan þe se rēn ne mihte manegum fremian .
He swanc þa git swiðor wolde geswutelian his mihte . 36
and het delfan þa eorðan digellice mid cræfte .
swa þæt hors urnon embe þæt hus gelome
purh þa digelan dica dynigende mid fotum
wolde þunor wyrcan gewit-leas swa-ðeah . 40
He sæt þa on þam huse swa swa healic god .
and gesette þa halgan rode to his heah-setle up
swilce him to geferan on his fracodnysse .
He sæt ða þær swa forð . and his suna be-tæhte 44
ealne his cynedom . ac crist hine fordyde .
Sum casere wæs on þam dagum cristen . and gelyfed .
eraclius gehaten . unearh on gefeohtum .
and he his geleafan geglengde mid godum weorcum . 48
and godes þeowas wurpode mid wel-willendum mode .
Ða com þæs cosdruan sunu togeanes ðam casere .
wolde mid gefeohte gewinnan his rice .
Ða gewearð him bam . þæt hi bealdlice twegen 52
to anwige eodon on þære éa bryce .
and se ðe sige gewunne weolde þæs rices
butan þæra manna lyre þe him mid comon .
Hi þa ealle gecwædon þæt gif ænig man wolde 56

- | | |
|--|-------------------------|
| 25. U. <i>ins.</i> he <i>bef.</i> gehergode. | 38. urnen. |
| 29. ænne. | 39. diglan ; dunigende. |
| 32. wunderlice. | 40. wyrcan ðunor. |
| 35. ðe (<i>for se</i>) ; U. <i>adds</i> mannum | 42. haligan. |
- after* manegum ; fremigan.

¹ Leaf 156.

Impiously bold, he harrowed then the land,
 and took the Holy Rood home to his own country.
 He was so uplifted and so wicked a ruler,
 that he would be God; and wrought then of silver 28
 a high steeple in the form of stone-work,
 and with shining gems surrounded all the house,
 and in the upper-story he wrought his throne
 all of red gold; and wonderfully drew out water 32
 by means of pipes, for he would cause rains,
 as if he himself were God. But he was nevertheless very foolish,
 for the rain could not be of service to many.
 He laboured then still more to manifest his power, 36
 and bade the earth to be delved secretly with craft,
 so that horses ran constantly about the house,
 through the secret trenches, dinning with their feet,
 for he would cause thunder. Nevertheless was he witless. 40

He sat then in the house as High God,
 and placed the Holy Rood beside his throne,
 as it were for a companion in his impiety.
 He then sat there from that time forth, and to his son he
 assigned 44
 all his kingdom; but Christ destroyed him.
 An emperor there was in those days, named Eraclius,
 a Christian and a true believer, and undaunted in war;
 and he adorned his belief with good works, 48
 and honoured God's servants with benevolent mind.

Then came Cosdrue's son against the emperor (Eraclius),
 for he desired to win his kingdom in battle.
 Then it was settled between them both, that they two boldly 52
 should go to single combat on the bridge of the river,
 and he who should get the victory should wield the kingdom,
 without the loss of the men who had come with them.
 Then they all said that if any man should 56

46. and wel belyfed.

47. gefeichte.

48. glenode.

52. tweigen.

54. þe (for se).

heora oðrum fylstan . þæt man hine sona gefenge .
 and foredum sceancum into þære éa wurpe .
 Hi eodon þa begen on þære bricge togædere .
 and se geleaffulla casere alede þone godes feond 60
 cosdrues sunu . and he siððan ge-weold
 ealles his rices . and rád him¹ to cosdrue .
 þa beah eall se here bliðelice to eraclio .
 and he hi under-feng . and to fulluhte gebigde . 64
 and nan man nolde cypan cosdrue þæt gewinn .
 forðan² þe he wæs andsæte eallum his leodum .
 Eraclius þa astah to þære sticolan upflora .
 and cwæð to þam arleasan ardlice þas word . 68
 Lifes ic þe geann . gif þu anrædlice gelyfst
 nu on hælend crist . and cwyðst þæt þu wille
 to fulluhte gebugan . and ic pin freond beo .
 and ic þe (*sic*) læte habban þis land to gewælde . 72
 gif þu þonne elles dest . þu scealt deape sweltan .
 þa nolde se cosdrue on crist gelyfan .
 and eraclius sona his swurd ateah .
 and hine beheafdode . and het bebyrgan . 76
 and nam his gingran sunu siððan to fulluhte
 tyn wintra cnapa . and him cyne-dom for-geaf .
 betæhte ða his here þone heagan stypel .
 mid eallum þam seolfre . and he sylf genam 80
 þæt gold . and þa gymmas . into godes cyrcan .
 Ferode ða þa rode mid þæs folces meniu
 ongear to hierusalem georne mid blisse .
 Hi comon þa sæt nextan caslice ridende 84
 to þære foresædan byrig . and sæt se casere
 on kynelicum horse swa him gecwemast wæs .
 ac þa þa he inn wolde . þa wearp þæt geat belocen .

57. aðrum fulstan.
 60. geleaffull ; alædde.
 63. eal ; þe (*for se*).
 65. gewin.

67. sticelan.
 68. hardlice.
 69. an (*for geann*).
 70. cwyst.

¹ Leaf 156, back.

² Here begins the fragment in V. (leaf 74).

assist either of them, forthwith he should be seized
and should be cast into the river with broken legs.

They then went both on the bridge together,
and the believing (faithful) emperor killed the enemy of God, 60
Cosdrue's son, and he afterwards wielded
all his kingdom, and rode to Cosdrue.

Then all the army joyfully submitted to Eraclius,
and he received them and persuaded them to baptism; 64
and no one would make known to Cosdrue the battle (which
had lately taken place),
because he was hateful to all his people.

Then Eraclius went up to the steep upper-floor,
and quickly said to the impious Cosdrue these words: 68
'Life I will grant thee if thou wilt forthwith believe
now on Jesus Christ, and wilt promise that thou wilt
submit to be baptized, and I will be thy friend,
and I will let thee have this land in thy possession; 72
but if thou dost otherwise, thou shalt be put to death.'

Then would not Cosdrue believe on Christ;
and Eraclius forthwith drew out his sword
and beheaded him, and commanded him to be buried. 76
He then took his younger son, a boy of ten years old,
and baptized him, and gave up to him the kingdom,
and then delivered to his (own) army the high steeple,
with all the silver; but he himself took 80
the gold and the gems into God's church.
Then he carried the rood, with a procession of the people,
again to Jerusalem, eagerly and joyfully.

Riding quickly, they came at last 84
to the aforesaid city; and the emperor sat
on a royal horse, as was most pleasing to him.
But when he would enter (the city), then was the gate closed,

72. 8e; V. þe.

73. swyltan.

74. þe (*for* se).

76. het hine bebyrgan.

78. wintre cnapan.

82. menigu.

83. mid micelere (*for* georne mid).

84. nyxtan; V. nehstan.

85. 8e (*for* se).

87. U. V. in.

swa þæt þa stanas feollon færllice togædere . 88
 and wearp geworht to anum wealle swa .
 Hi wurdon þa afyrhte . for þam færlican tacne .
 and beheoldon sarige sona to heofonum .
 and gesawon drihtnes rode deorwurð-lice þær scinan . 92
 and godes engel hi bær bufan þam geate and cwæð .
 Ða þa se heofonica cyning crist sylf inferde
 þurh þis ylce get to his agenre prowunge .
 næs he mid purpuran ge-scryd . ne mid cynhelme geglenged ,
¹ne he on steda ne rād . þurh þis stænene geat . 97
 ac on assan hricge he rād eadmodlice
 mannum to bysne . þæt hi modignysse onscunian .
 and æfter ðysum wordum gewende se engel up . 100
 Hwæt ða se casere caslice lihte
 pancigende gode þære wissunge .
 and dyde of his purpuran . and his pellenan gyrlan .
 eode þa mid nacodum fotum . and genam þa rode 104
 mid agotenum tearum god wurpigende .
 Wearð þa godes wundor on þam weorc-stanum
 þa ða se casere com mid eadmodnysse to .
 þa to-eodon ða stanas . and geopenode þæt get . 108
 Wæs eac oþer wundor swa þæt wynsum bræð .
 stemde [of] þære halgan rode þa þa heo hamwerd wæs .
 geond þæt land . and þa lyfte afylde .
 and þæt folc þæs fægnode . afylde mid þam bræðe . 112
 Ne mihte nan wyrt-bræð swa wynsumlice steman .
 and se casere þa clypode mid blysse .
 Eala þu wundorlice ród . on þære ðe crist wolde prowian .
 and ure wita adwescan mid his deorwurpan blode . 116
 Eala þu scinende ród swipor ponne tungla
 mære on middan-earde micclum to lufigenne .

89. wearð þæt geat geworht.

90. afyrhte; þan færllice.

94. heofenlica.

95. geat; V. gæt (?).

96. ges-crud.

97. stedan.

99. onscunigan.

100. ðe engel up to heofonum.

101. ðe casere ða; alyhte.

103. pellenan.

104. and eode; om. mid.

107. ðe (for se).

¹ Leaf 157.

so that the stones fell suddenly together, 88
and thus was it (the gate) wrought into a wall.

Then were they terrified on account of that wonderful token,
and forthwith looked sorrowfully to heaven,
and saw our Lord's cross gloriously shining there; 92
and God's angel bore it above the gate, and thus said:

'When that the heavenly king, Christ Himself, entered in
through this same gate to His own passion,
He was not clothed with purple, nor adorned with royal crown, 96
nor rode He through this stone gate upon a steed,
but on the back of an ass He rode meekly
as an example to men, that they should shun pride.'

And after these words the angel went up. 100

Lo! then the emperor quickly alighted,
thanking God for the lesson;
and he took off his purple and his girdle of pall;
then he went with naked feet and took the rood, 104
praising God with shedding of tears.

Then befell a divine miracle to the stone-work.
When the emperor came with meekness to them,
then the stones parted, and the gate opened itself. 108
There was also another marvel, so that a winsome (delightful) odour
steamed from the holy cross, when it was on its way home,
throughout the land and filled the air;
and the people rejoiced on account of this, being filled with the
odour. 112

No perfume could give out so delightful a smell.
And then the emperor exclaimed with joy:
'O thou marvellous rood on which Christ deigned to suffer,
and quench our sins with His precious blood! 116
O thou rood, shining more than the stars,
glorious on this middle earth! Greatly art thou to be loved,

108. *geopenodon þæt geat.*
110. U. V. of; A. on (*badly*). U.
om. þa—wæs.
111. *geond eal þæt, V. fylde.*
112. *afyllede.*

113. *wunsumlice.*
114. *ðe (for se).*
115. *þrowigan.*
116. *adwæscan.*

halig treow . and wynsum . þe wurpe wære to berenne
 ealles middan-earde wurp . gemunde þisne heap . 120
 þe her gegaderod is gode to wurðmynte .
 Ða ahof se casere þa halgan rode up
 on þære ylcan stowe . þe heo on stod æt fruman .
 ærþan þe se arleasa cynincg cosdrue hi gename . 124
 On ðam dæge geswutelode se soðfæsta hælend
 wundorlice mihte . þurh his þa mæran rode .
 swa þæt an dead man aras on þam dæge sona .
 and feower bedrydan þær wurdon wundorlice gehælede . 128
 and tyn lic-proweras . fram heora langsumum broce .
 and fela ¹ wode menn heora gewit under-fengon .
 and manega untrume fram myslicum copum
 þær wurdon gehælede . æt þære halgan rode . 132
 criste to wurðmynte . and se casere siððan
 fela goda gedyde þær . and godes cyrcan ge-godode .
 mid landum . and bigleofum . and godes lof ge-edniwode .
 Ferde ða to his cyne-stole to constantinopolim 136
 mid micclum geleafan godes mærdæda smeagende .
 Nu is se dæg gecwæden on cristenum bocum .
Exaltatio Sancte crucis . þæt is on engliscre spræce
 upahæfednyss þære halgan rode . 140
 forþan þe heo wæs ahafen mid healicum wurðmynte
 on þam fore-æðan dæge . drihtne to lofe .
 Is swa-peah to witenne þæt heo is wide todæled .
 mid gelomlicum ofcyrfum to lande gehwilcum . 144
 ac seo gastlice getacnung is mid gode æfre
 á unbrosnigendlic . peah þe se beam beo to-coruē .
 þæt heofonlice tacn þære halgan rode
 is ure gúðfana wip þone gram-lican deofol . 148
 þonne we us bletsiað gebylde þurh god
 mid þære rode tacne . and mid rihtum geleafan .

119. wunsum; wyrðe; berene.

120. gemunda.

121. gegæderod.

123. heo ær on.

124. cyning; om. cosdrue; hig.

125, 133. ðe (for se).

126. U. om. þa.

130. men; underfengen.

134. gebette (for gegodede).

135. edniwode.

¹ Leaf 157, back.

O holy and winsome tree; that wast worthy to bear
the prize of all middle earth! Be mindful of this assembly 120
which is here gathered together for the honour of God!'

Then the emperor exalted the Holy Rood
in that same place in which it stood at first,
before the impious king, Cosdrue, took it therefrom. 124
On that day the true Saviour marvellously manifested
His power by means of His illustrious cross,
so that a dead man quickly arose on that day,
and four bedridden ones were there wonderfully healed, 128
and ten lepers, from their lingering disease,
and many maniacs regained their senses;
and many sick ones were there healed
of various diseases at the Holy Rood 132
for the honour of Christ. And the emperor afterwards
bestowed many goods there, and endowed God's churches
with lands and sustenance, and restored God's praise.
He went then to his royal seat, to Constantinople, 136
with great faith meditating upon God's greatness.
Now is the day called in Christian books
Exaltatio Sancte Crucis, that is, in English speech,
Uplifting of the Holy Rood, 140
because that it was exalted with great honour
on the foresaid day to the praise of the Lord.

It is, however, to wit that it (the cross) is widely distributed,
by means of frequent sections, to every land. 144
But the spiritual token (signification) is always with God,
ever incorruptible, though the tree be cut in pieces.
The heavenly sign of the Holy Rood
is our banner against the fierce devil, 148
when we bless ourselves boldly through God
with the sign of the cross and with right belief.

137. miclum.
138. om. is; ðe; geoweden; om.
cristenum.
139. om. on eng. spræce.
140. upahefednys.
143. witene.

144. landa.
145. ðeo gaslice.
146. þeah ðe beam; tocorfen (so V.).
147. ðæra.
148. gramlice.

halig treow . and wynsum . þe wurpe wære to berenne
 ealles middan-earde wurp . gemunde þisne heap . 120
 þe her gegaderod is gode to wurðmynte .
 þa ahof se casere þa halgan rode up
 on þære ylcan stowe . þe heo on stod sæt fruman .
 ærþan þe se arleasa cynincg cosdrue hi gename . 124
 On ðam dæge geswutelode se soðfæsta hælend
 wundorlice mihte . purh his þa mæran rode .
 swa þæt an dead man aras on þam dæge sona .
 and feower bedrydan þær wurdon wundorlice gehælede . 128
 and tyn lic-þroweras . fram heora langsumum broce .
 and fela ¹wode menn heora gewit under-fengon .
 and manega untrume fram myslicum copum
 þær wurdon gehælede . sæt þære halgan rode . 132
 criste to wurðmynte . and se casere siððan
 fela goda gedyde þær . and godes cyrcan ge-godode .
 mid landum . and bigleofum . and godes lof ge-edniwode .
 Ferde ða to his cyne-stole to constantinopolim 136
 mid micclum geleafan godes mærcða smeagende .
 Nu is se dæg gecwæden on cristenum bocum .
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 upahæfednyss þære halgan rode . 140
 forþan þe heo wæs ahafen mid healicum wurðmynte
 on þam fore-sædan dæge . drihtne to lofe .
 Is swa-peah to witenne þæt heo is wide todeæled .
 mid gelomlicum ofcyrfum to lande gehwilcum . 144
 ac seo gastlice getacnung is mid gode æfre
 á unbrosnigendlic . peah þe se beam beo to-coruen .
 þæt heofonlice tacn þære halgan rode
 is ure gúðfana wiþ þone gram-lican deofol . 148
 þonne we us bletsiað gebylde purh god
 mid þære rode tacne . and mid rihtum geleafan .

119. wunsum; wyrðe; berene.

120. gemunda.

121. gegæderod.

123. heo ær on.

124. cynincg; om. cosdrue; hig.

125, 133. ðe (for se).

126. U. om. þa.

130. men; underfengen.

134. gebette (for gegodede).

135. edniwode.

¹ Leaf 157, back.

O holy and winsome tree; that wast worthy to bear
the prize of all middle earth! Be mindful of this assembly 120
which is here gathered together for the honour of God!’

Then the emperor exalted the Holy Rood
in that same place in which it stood at first,
before the impious king, Cosdrue, took it therefrom. 124
On that day the true Saviour marvellously manifested
His power by means of His illustrious cross,
so that a dead man quickly arose on that day,
and four bedridden ones were there wonderfully healed, 128
and ten lepers, from their lingering disease,
and many maniacs regained their senses;
and many sick ones were there healed
of various diseases at the Holy Rood 132
for the honour of Christ. And the emperor afterwards
bestowed many goods there, and endowed God’s churches
with lands and sustenance, and restored God’s praise.
He went then to his royal seat, to Constantinople, 136
with great faith meditating upon God’s greatness.
Now is the day called in Christian books
Exaltatio Sancte Crucis, that is, in English speech,
Uplifting of the Holy Rood, 140
because that it was exalted with great honour
on the foresaid day to the praise of the Lord.

It is, however, to wit that it (the cross) is widely distributed,
by means of frequent sections, to every land. 144
But the spiritual token (signification) is always with God,
ever incorruptible, though the tree be cut in pieces.
The heavenly sign of the Holy Rood
is our banner against the fierce devil, 148
when we bless ourselves boldly through God
with the sign of the cross and with right belief.

137. miclum.

138. *om.* is; ðe; gecweden; *om.*
cristenum.139. *om.* on eng. spræce.

140. upahefednys.

143. witene.

144. landa.

145. ðeo gaslice.

146. þeah ðe beam; tocorfen (*so V.*).

147. ðæra.

148. gramlice.

Peah þe man wafige wundorlice mid handa
 ne bið hit peah bletsung buta he wyrce tacn 152
 þære halgan rode . and se reða feond
 biþ sona afyrht for ðam sige-fæstan tacne .
 Mid þrym fingrum man sceall senian . and bletsian .
 for þære halgan þrynnysse . þe is þrim-wealdend god . 156
 Hwilon cwepað preostas . þæt cristes læwa
 iudas se arleasa eft ne wurðe forðmed
 on þam micclan dæge . to þam (*sic*) deopan helle .
 and cwepað þæt he mage wið crist hine betellan . 160
 swilce he neadunge gefremode þæt facn wið hine .
 Ac we cweðað þær-to-geanes . þæt cristes word ne bið leas .
 he cwæð be þan iudan . þæt him wære betere
 þæt he ge-boren nære þonne he his læwe wære . 164
 Næron þa iudeiscan ne se dyrna læwe
 þurh god geneadode . to ðam gramlican geþeahte .
 ac þa þa crist geseah . se þe ge-sihð ealle þing
 heora yfelan willan . þa awende þe hit to gode . 168
 swa þæt heora yfelnyss us becom to hæle .
 Ælc man þe yfel deþ mid yfelum willan .
 is scyldig wið god . peah þe hit sumum fremige .
 and ælc man þe god deð mid godum willan 172
 hæfð his mede æt gode . peah þe hit hearmige sumum .
 forþan þe se rihtwisa dema deð ælcum þa mede .
 be þam þe he sylf wolde . and his willa him dihte .
 Nu synd þa iudeiscan . and se sceamlease læwa 176
 cristes deaðes scyldige . þe syrwdon be him .
 peah þe hit us become to ecere alysednysse .
 and heora nan ne becymð to cristes rice næfre .
 butan þam þe hit gebettan . and ge-bugan to criste . 180
 Swa milde is se hælend þæt he miltasian wolde

152. hit swa peah.
 153. and þonne bið se.
 154. *om.* biþ sona.
 155. man hine sceal.
 156. ðrymnysse.

157. læwæ.
 158. ðe (*for* se).
 159. micclan; þære (*for* þam).
 161. neadunga.
 164. læwa.

¹ Leaf 158.

Though a man wave about wonderfully with his hand,
 nevertheless it is not a blessing except he make the sign 152
 of the holy cross; and forthwith the fierce fiend
 will be terrified on account of the victorious token.
 With three fingers must a man make the sign and bless himself
 for the Holy Trinity, which is a glory-ruling God. 156
 Sometimes priests say that Christ's betrayer,
 the impious Judas, shall not hereafter be condemned
 in the great day (of doom) to the deep hell;
 and they say that he may excuse himself to Christ, 160
 as if he of necessity committed that treachery against Him.
 But against that we say, that Christ's word is not false;
 He said concerning Judas, that it were better for him
 that he were not born, than that he should be His betrayer. 164
 Neither the Jews nor that secret traitor
 were compelled by God to that horrible intention;
 but when that Christ, who seeth all things,
 saw their evil will, He then turned it to good, 168
 so that their wickedness became to us for salvation.
 Each man who does evil with evil will
 is guilty before God, though it may benefit some;
 and each man who does good with good will, 172
 hath his reward of God, though it may do harm to some;
 because the righteous judge giveth to each the reward
 according as he himself determined and his will dictated to
 him.
 Now are the Jews and the shameless traitor (Judas), 176
 who plotted against Him, guilty of Christ's death,
 though that it became to us for everlasting redemption,
 and none of them shall ever come to Christ's kingdom
 unless they have repented of it and turn to Christ. 180
 The Saviour is so merciful, that He would have mercy

165. ȝe (*for se*); læwa.167. þe (*for se*).

169. U. V. yfelnyȝ.

174. ȝe (*for se*).

175. willan.

176. þe sceamleasa.

178. ecre.

180. buton; gebetton; gebugon.

181. þe (*for se*).

his agenum slagum gif hi gecyrran woldon .
 and biddan his miltsunge . swa swa heora mænig dyde .
 swa swa se hundredes ealdor . þe hine hetelice stang 184
 on his halgan sidan . and siððan him beah to .
 se hundredes ealdor hatte longinus .
 He geseah ða sona hu seo sunne apystrode .
 fram mid-dæge oð non . and eall middan-eard bifode . 188
 and stanas toburston . þa beah he to criste
 sleande his breost . and secgende hlude .
Uere . filius dei est hic . Soplice pæs is godes sunu .
 He forlet ða his folgoð . and ferde to þam apostolum . 192
 and wearð gelæred to geleafan þurh hi .
 and mid fulluhte apwagan fram his fyrlnum dædum .
 He dælde þa his eahta ealle on ælmyssan .
 and on clænnysse leofode . swa swa cristes ¹ðegen . 196
 on mycelre forhæfednysse . and þam hæpenum bodade
 þone soþan geleafan . and synne forgifennysse .
 and to-wearp deofolgild . and wundra gefremode
 on godes naman . oð þæt sum gramlic dema 200
 hine ge-martyrode mid micclum witum .
 Ac he worhte fela wundra sætforan þam deman .
 betwux þam tintregum . and ablende þone deman
 þurh godes mihte . þæt menn mihton tocnawon (*sic*) 204
 hu mildheort se hælend is . þe hine mersode swa .
 He wearð þa beheafdod for ðæs hælendes naman .
 þone þe he ær gewundode wælhreowlice on rode .
 and wunað on ecnysse on wuldre mid him . 208
 Octavius hatte se hæpena dema
 þe hine acwealde . ac he com siððan
 þær he ofslagen wæs . and gesohte his lic

184, 186. þe (*for se*).

187. þeo sunnæ.

188. eal.

191. þes.

192. folgað.

194. aðwogen ; *om.* his ; fyrnlicum.195. *om.* þa ; æhta ; ælnessan (*so*
V.)

196. þeign.

198. synna.

¹ Leaf 158, back.

upon His own murderers if they would turn
and pray for His mercy, as many of them did,
as, for instance, the centurion who wickedly pierced Him
(Christ) 184

in His holy side, and afterwards turned to Him;
this centurion was named Longinus.

He saw then how suddenly the sun became dark
from midday until noon (3 P.M.), and all middle earth trembled, 188
and rocks burst asunder; then he turned to Christ,
smiting his breast, and saying loudly,
Vere Filius Dei est hic—Truly this (man) is the Son of God.
He then renounced his employment, and proceeded to the
apostles, 192

and was by them instructed in the faith,
and with baptism was washed from his former deeds.

Then he distributed all his goods in alms,
and lived in purity as Christ's own servant (thane) 196
in great abstinence, and preached to the heathen
the true faith and forgiveness of sins;
and put down idolatry, and performed miracles
in God's name, until a certain cruel judge 200
put him to death with great torments.

But he wrought many marvels before the judge,
amid the torments, and blinded the judge
through the power of God, that men might know 204
how merciful is the Saviour who had so magnified him.
Then was he beheaded for the sake of that Saviour,
whom he had before cruelly wounded on the cross,
and he (now) dwells eternally in glory with Him. 208
The heathen judge who put him to death
was named Octavius; but he came afterwards
to the place where he was slain, and sought his body,

199. U. *ins.* heora *after* to-wearp.

201. miclum.

204. men; tocnawan (V. tocnawon).

205. ðe (*for* se); lofede (*for* mer-

sode); V. mærsode.

208. U. *ins.* nū *before* on.

209. ðe; om. dema.

210. om. þe.

biddende forgifennysse mid wope and heofunge. 212
 Ða geseah he sona gesundfullum eagum .
 þurh þone ylcan onliht þe hine ær ablende .
 and se dema þa deorwurðlice bebyrigde
 longines lichaman . and gelyfde on crist 216
 æfre wuldrigende god . oð þæt he gewát of life .
 Sy wuldor and lof þam wel-willendan gode .
 se ðe æfre rixað on ecnysse . AMEN. 219

215. þe (*for se*).

216. longinus; and syððan gelyfde.

217. wundrigende.

218. þam wellendan (*etc*).

219. þe ðe.

XXVIII.**X. KAL. OCTOBRI: PASSIO SANCTI MAURICII ET SOCIORUM EIUS.***[The copy in V. is burnt.]*

MAXIMIANUS HATTE SUM HÆDEN CASERE
 se ferde to franc-lande mid mycelre fyrdinge
 wolde gewyldan mid wige þa leoda
 þe wiper-ræde wæron . and his rice forsawon . 4
 Se casere wæs cene . and reðe .
 and deofol-gild be-eode . dwollice libbende .
 and acwealde godes men mid micelre reðnysse .
 Ða wæron on þære fyrde . fela cristene menn . 8
 and an synder-lic eorod of easternum leodum .
 swiþe cristene menn þam casere folgiende .
 for-þan ¹þe hi sceoldon fyrdrian . swa swa eall folc dyde .
 An eorod is ge-cweden on ðam ealdan getele² 12
 six ðusend manna . and six hund. and six . and syxtig .
 swa fela manna wæron on þam fore-sædan eorode .
 swiþe gelyfede on þone lyfigendan god .
 þeah þe heora hlaford wære wodlice hæðen . 16
 On þam floce wæron þa fyrmestan menn .
 mauricius ærest . and exuperius .

¹ Leaf 159.² An accent above the t.

praying for forgiveness with weeping and lamentation. 212
 Then forthwith he saw with sound eyes,
 being enlightened by the same (Being) who had before made
 him blind.

And then the judge sumptuously buried
 the body of Longinus, and believed on Christ, 216
 ever glorifying God until he departed this life.
 Glory and praise be to the benevolent God,
 who reigneth ever eternally. AMEN. 219

XXVIII.

SEPT. 22. ST. MAURICE AND HIS COMPANIONS (THE THEBÆAN LEGION).

THERE was a certain heathen Emperor hight Maximian,
 who fared with a great force to the Frankish land [Gaul],
 desiring to subdue by war the tribes
 who were rebellious and had renounced his rule. 4
 The Emperor was keen and cruel,
 and practised idolatry, living as a heretic,
 and killed God's servants with great cruelty.
 There were in the army many Christian men 8
 and one especial Legion from Eastern nations,
 very Christian men, following the Emperor,
 because they had to serve in the wars even as all people did.

A Legion is said in the old reckoning [to be] 12
 six thousand men and six hundred and six and sixty.
 So many men were there in the aforesaid legion,
 firmly believing on the living God,
 though their lord was, to a mad extent, a heathen. 16
 In this flock the foremost men
 were Maurice the chief, and Exuperius,

candidus . and uitalis . and fela oþre to him .
 and hi wæron gefeclæhte on fæstum geleafan . 20
 swa þæt hi noldon bugan to þam bysmor-fullum hæpen-scipe .
 fram þam lifigendan gode þe hi on gelyfdon .
 Hwæt þa maximianus mid micclum prymme ferde .
 oð þæt hi comon to muntum . and se manfulla wolde 24
 siððan he þa muntas ofer-ferde .
 his hæpen-gild habban . and het him to clypian
 ealne þone here . þæt hi his hæse gefyldon .
 and mid him ge-offrodon ealle heora lác 28
 þam deoflicum godum . gode ælmihtigan to teonan .
 Ða gewende seo eorod þe we ær embe spræcon .
 forð on heora weg . and for-flugon þæt deofol-gild .
 noldon hi sylfe fordón mid þam deoflicum lacum . 32
 ac ridon ofer twelf mila to rodan þæra (*sic*) éá .
 and þær gelihton sona . for ðam langsumum færelde .
 and se casere wicode mid þam oprum werode .
 wip ane litle burh octódorum gehaten . 36
 offrigende his lác mid þam ungeleaffullum
 his arleasum godum wolde hí gegladian .
 ærþan þe he to þam gefeohte come . þæt hí him fylstan sceoldon .
 Ða ongeat se casere þæt þa cristenan þær næron . 40
 and het ða mid¹ graman . his gegadan to faran .
 and beodon (*sic*) þam cristenum þæt hi comon him to .
 Hwæt ða ærendracan ða ardlice ridon .
 and budon þam cristenum ðæs caseres geban . 44
 ac hi ealle cwædon mid anrædum geleafan .
 þæt hi on þone lyfigendan god gelyfdon oð þæt .
 and æfre on heora life on hine gelyfan woldon .
 and cwædon to ðam ærendracan þus oprum wordum . 48
 We synd gearwe to gefeohte forð mid ðam casere .
 æ we nellap gecyrran to his onsægednyssum .
 Ða ridon þa ærendracan raðe eft ongean
 and cyddon þam casere þæt þa cristenan noldon 52
 his hæsum gehyrsumian to his hæpen-scipe .

¹ Leaf 159, back.

Candidus and Vitalis, and many others besides them,
 and they were associated in steadfast faith, 20
 so that they would not turn to shameful heathenism
 from the living God in whom they believed.
 Then Maximian journeyed with a great array
 until they came to the mountains, and the wicked man desired, 24
 after he had passed over the mountains,
 to hold his heathen worship, and bade men call to him
 the whole army that they might fulfil his hest,
 and with him might all offer their sacrifices 28
 to the devilish gods, to the dishonour of God Almighty.

Then went the Legion, of whom we have before spoken,
 forth on their way, and fled from that idolatry,
 for they would not destroy themselves by the diabolical
 sacrifices, 32

but rode more than twelve miles to the river Rhodanus [Rhone],
 and there speedily alighted on account of the tedious journey;
 and the Emperor encamped with the other army
 near a little town called Octodurum [Martigny], 36
 offering his sacrifices with the unbelieving
 to his wicked gods, desiring to gladden them
 before he should come to the fight, that they might assist him.
 Then perceived the Emperor that the Christians were not there, 40
 and thereupon angrily commanded his companions to go
 and bid the Christians to come to him.

So the messengers rode quickly
 and announced to the Christians the Emperor's proclamation, 44
 but they all said with steadfast faith
 that they had until then believed in the living God,
 and ever throughout their lives would believe in Him,
 and spake to the messengers thus in other words; 48
 'We are ready to go forth to the fight with the Emperor,
 but we will not be perverted to his sacrifices.'

Then the messengers rode quickly back again,
 and made known to the Emperor that the Christians would not
 obey his hest concerning his idolatry.

Maximianus wearð þa mid micelum graman ontend .
 and het þa hæpenan faran and þa halgan ofslean .
 þæt men mihton geseon hu maximianus gewræce 56
 his agenne teonan . and eac his goda .
 and hi þa caſſice ferdon to gefyllenne his beboda .
 Hwæt þa mauricius se mæra godes ðegn .
 and exuperius . mid eadmodnyſſe afyllede 60
 tihton heora geferan þæt hi unforhte wæron .
 and bædon þæt hi awurpan heora wæpna him fram .
 and for criſtes geleafan heora cwellerum onbugon
 blipe to slæge . ſwa ſwa he ſylf gebysnode . 64
 þa þa he hét petrum behydan his ſwurd .
 Be-twux þyſum tihtingum tengdon þa hæpenan
 mid andþrecum (*sic*) wæpnum to þam æwfaeſtum heape .
 and ſlogon þa criſtenan ſwa ſwa ſe caſere het 68
 wodlice mid wæpnum . ſwa ſwa mann wudu hywð .
 and þa godes þægnas mid glædnysſe eſton .
 aſtræhton heora ſwuran . ¹to slæge for criſte .
 and noldon mid wæpnum winnan him togeanes . 72
 ac eſtan to geflites to þam anþræcum ſwurdum .
 Eft ða ſe caſere ſende to þam cwellerum .
 and het þæt hi ne be-læfdon of þam geleaffullum werode
 nænne mann cucenne þe on criſt gelyfde . 76
 and hi ſwa dydon ſwa him ſe deofles biggenga
 mid graman bebed . and þa godes menn acwealdon .
 ſwá þæt þær an ne be-láf of þam werode .
 Þæra ſawla under-fengon ſona godes englas 80
 manega of heofonum mid micelre bliſſe .
 ſwa ſwa þa gelæredan godes þeowas on lof ſangum ſingað .
 Þa dældon þa cwelleras þæra criſtes martyra
 wæpna . and gewæda . for-þan þe ſe wælhreowa hét 84
 þæt heora ge-hwile hæfde of þam here-reafe
 þæs mannes gewæda þe he mid wæpnum acwealde .
 Æfter ðam gedale þa dyrtigan cwelleras
 ge-ſæton him æt-somne mid ſwiðlicre bliſſe . 88

¹ Leaf 160.

Then Maximian became inflamed with great anger,
and bade the heathen go and slay the saints,
that men might see how Maximian would avenge 56
his own dishonour and eke that of his gods.

And they therewith went quickly to fulfil his commands.
Then Maurice, the illustrious servant of God,
and Exuperius, filled with humility, 60
exhorted their companions to be fearless,
and requested them to cast their weapons away from them,
and for Christ's faith to submit to their executioners,
[going] joyfully to death, even as He [Christ] Himself set
them the example 64

when He bade Peter to sheathe his sword.
In the midst of these exhortations the heathen hastened
with formidable weapons to the pious company,
and slew the Christians, even as the Emperor had commanded, 68
with their weapons furiously, as one heweth wood;
and the servants of God hastened with gladness,
stretched out their necks to the death for Christ,
and would not with their weapons strive against them, 72
but hastened with emulation to the terrible swords.

After that the Emperor sent to the executioners,
and bade that they should not leave of that faithful band
one man alive who believed in Christ; 76
and they so did as the devil's worshipper
savagely bade, and killed the servants of God,
so that not one was left of the company.

Many of God's angels from heaven straightway 80
received their souls with great joy,
even as God's well-instructed servants sing in hymns.
Then the soldiers divided Christ's martyrs'
weapons and garments, because the bloodthirsty one bade 84
that each of them should have as spoil
that man's clothes whom he had killed with his weapons.
After this dividing the presumptuous murderers
sat down together with great merriment, 88

and fengon to gereorde mid fulum handum .
 Ða com þær-to ridan sum cristen man sona
 har-wencge and eald se wæs gehaten uictor .
 Ða ongunnon þa cwelleras clypian þone ealdan 92
 to heora gereorde . ac he hraðe axode
 for hwilcum intingum hi wæron swa wundorlice bliðe .
 oððe hu hi mihton ænigne mete picgan
 betwux þam ofslagenum . Ða sæde heora sum 96
 þæt hi cristene wæron . and se casere hete
 hī ealle ofslean oðrum to bysne .
 Se ealde uictor þa incundlice geomerode .
 and hlude clypode . Eala come ic ær 100
 þæt ic mihte geendian mine ylde mid swylcum .
 and mīn ealde ¹blod mid þæsere eorode ageotan .
 þæt ic heora wurðmyntes ne wurde bedæled .
 Hwæt ða hæþenan þa hine bestodon . 104
 and heton hine secgan mid swyðlicum preate
 hweþer he cristen wære þa he wilnode þyllices .
 He beseah þa to heofonum . and sæde mid geomerunge .
 Eall middan-eard is mid miste befangen 108
 deopre nytennyse buton us drihten crist
 opþe his leoht forgife . opþe us læde onweg .
 and ge-unne me nu crist æfter þysre cypnyse
 þæt ge me færan ne lætan fram þysum ofslagenum halgum . 112
 Æfter þysum wordum seo wedende meniu
 ofslogon þone uictor þæt he feallende sweolt .
 and he swa gearnode þa ecan myrhðe
 mid þam halgum werum . swa swa he wiscte him-sylfum . 116
 Hwæt wille we furðor secgan hu se unsæliga casere
 his fyrdinge geendode . þonne he forferde on ende .
 ac uton þencan georne þonne we þyllic gehyrað .
 þæt we þe beteran beon . þurh þa boclican lare . 120
 We sceolon swincan . and ofer-swyðan unþeawas
 mid godre drohtnunga godes rice ge-earnian .
 þæt we mid þam halgum þe we heriað nu

¹ Leaf 160, back.

and began their feast with foul hands.

Then, anon, there came riding thereto a certain Christian
man,

hoary and old, who was named Victor.

Then began the murderers to call the old man 92

to their feast; but he quickly asked

for what cause they were so wonderfully blithe,

or how they could taste any meat

in the midst of the slain? Then said one of them 96

that those were Christians, and the Emperor had commanded

to slay them all for an example to others.

Then the old Victor inwardly groaned,

and cried aloud; 'Oh! that I had come earlier, 100

that I might end my life with such men,

and shed my old blood with this Legion,

that I might not be deprived of their honour!'

Then the heathen beset him around, 104

and with fierce threatening bade him say

if he were a Christian, since he desired such a thing?

Then he looked up to Heaven, and said with grief,

'All the earth is encompassed with the mist 108

of deep brutishness, except the Lord Jesus Christ

either give us His light or lead us away;

and may Christ now grant me, after this confession,

that ye may not let me go from these slain Saints! 112

After these words the infuriated multitude

slew this Victor, so that he fell and died;

and thus he earned the bliss eternal,

with the holy men, even as he himself had wished. 116

Wherefore should we further relate how the unblessed Emperor
ended his expedition, seeing that he perished in the end?

But let us think earnestly, when we hear the like,

that we may be the better by means of bookish lore. 120

We have to toil, and overcome evil habits

by a good service, to earn God's kingdom;

that we may rejoice with the saints

blissian moton . þeah we martyras ne beon . 124
 We sceolon gepencan hu ge-þyldige hi wæron
 þa þe for cristes naman ge-cwylmede wæron .
 hi man swang mid swipum . and on sæ adrinete (*sic*) .
 oððe on fyre forbærnde . oppe forðwyrftum limum 128
 to wæfersyne tucode . mid gehwilecum witum .
 and on ælcum wawan hi wæron gepyldige .
 and ælcne hosp hi for-bæron . for¹ þæs hælendes naman .
 Nu synd we swa asolcene þæt we swincan nellað 132
 nan þing . fornean ne urum lustum wiðcweþan
 wið þam þæt we moton þa micclan gepincða
 habban on heofonum mid þam halgum martyrum .
 ne we nellað forberan an bysmorlic word 136
 for ures drihtnes naman . swa swa we dón sceoldon .
 ac butan ge-þylde . and þeawfæstnysse we yrsiað
 swa swa leo . and lyt-hwon þencað hu we earmingas sceolon
 æt þam sælmihtigan gode ænige miltsunge begitan . 140
 nu we swa recelease syndon . and swa reþe us betwynan .
 Gepyld is micel mægen . and mannum nyd-behefe .
 swa swa ure hælend cwæð to his halgum apostolum .
In patientia uestra possidebitis animas uestras . 144
 On eowrum geðylde ge ge-ahniað eowre sawla .
 Gif se gepyldiga man mid his þolmodnysse
 his sawle gehylt . swa swa us sæde crist .
 þonne forlyst se yrsigenda wer his agene sawle . 148
 þurh weamodnysse . and heo gewislice for-færð .
 Gif we wislice libbað . swa swa us wissiað béc
 þonne mage we becuman to cristes halgum .
 æfter ure ge-endunge . and æfre mid him wunian . 152
 for-þan þe þes middan-eard flihð aweg swyðe .
 and ure dagas gewitað . swa swa weg-færende menn .
 and se forþ-gewitena dæg ne went næfre ongean .
 ac ælc tid us drifð forð to deaþe unþances . 156
 Ða halgan þe we heriað . and heora gelican .
 forsawon þisne middan-eard . þeah þe he myrge wære

¹ Leaf 161.

whom now we praise, though we be not martyrs. 124
 We must consider how patient they were,
 those who for Christ's name were killed;
 men scourged them with whips and drowned them in the sea,
 or burned them in the fire, or with tortured (?) limbs 128
 tormented them for a spectacle with every punishment;
 and in every woe they were patient,
 and bore every contumely for the Saviour's name.
 Now are we so slothful that we will not labour 132
 in hardly anything, nor deny our lusts
 in order that we may have in exchange those great dignities
 in heaven, together with the holy martyrs;
 neither will we bear one contemptuous word 136
 for our Lord's name, as we ought to do,
 but without patience and constancy we grow angry
 as a lion, and scarcely consider how we, miserable men,
 are to obtain any mercy from Almighty God, 140
 now that we are so reckless and so fierce amongst ourselves.
 Patience is a great virtue and necessary to men,
 even as our Saviour said to His holy Apostles,
 '*In patientia uestra possidebitis animas uestras;*' 144
 'In your patience ye shall possess your souls.'
 If the patient man by his long-suffering
 keepeth his soul, even as Christ said to us,
 then the irascible man will lose his own soul 148
 through impatience, and it will certainly perish.
 If we live wisely, even as books instruct us,
 then may we come amongst Christ's Saints
 after our ending, and ever dwell with them; 152
 because this world flieth away very swiftly,
 and our days depart like wayfaring men;
 and the departed day cometh never again,
 but every hour driveth us forth to death, against our will. 156

The saints whom we are honouring and their like
 renounced this world, though it were merry,

þa ða hi on life wæron . forþan þe hi gewilnodon þæs ecan .
 þa wæs langeum lif . and life ¹ge-wederu . 160
 hælo on lichaman . on lang-sumere sibbe .
 wæstm-bærnys on eorþan . and geniht-sum-nyss on spedum .
 ac swa-þeah þa halgan eall þæt forhogodon .
 and þæs ecan lifes eallunga ge-wilnodon . 164
 Eftne nu þæs middan-eard is for micclum geswenet .
 and mid manegum earfoðnyssum yfele gepreatod .
 and þeah-hwæpere we lufiað his earfoðnysses git .
 and to þisum swicolum life we swincað and tiliap . 168
 and to þam towerdan life we tiliað hwonlice .
 on þan þe we æfre habbað swa hwæt swa we her geearniað .
 Hwilon þæs middan-eard teah menn fram gode .
 mid his fægernyssum . and nu he fylst us to gode 172
 forþan þe he is afylled mid fela earfoðnyssum .
 Uton forpy awendan . urne willan to gode .
 and to þam ecan life ure smeagunge nu .
 þæt we eft moton þær æfre wunian . 176
 swa swa crist sylf behét þam þe hine lufiað .
 þam is wuldor and wurðmynt á to worulde **AMEN** . 178

XXIX.

**[VII.] IDUS OCTOBR. PASSIO SANCTI DIONISII ET
 SOCIORUM EIUS.**

[Various readings from U. (=MS. Camb. Univ. Library, H. 1. 33); p. 327.]

PAULUS ðEODA LAREOW þa ða he geond land ferde
 bodigende geleafan swa swa him bebed se hælend
 þa becom he on sumum dæge to sumere mæran byrig
 athenas gehaten . healic and mære 4
 þære greciscra heafod-burh . on hæðen-scipe wunigende .
 þær wæs dionisius se deorwurða martyr
 þæra hæpena lareow on heora geleaf-leaste .
 oþ þæt paulus hine awende of woge to rihte . 8

¹ Leaf 161, back.

whilst still in this life, because they desired the (life) eternal.
 Then was there long life, and mild weather, 160
 health of body, during long-lasting peace,
 fruitfulness on earth, and sufficiency in riches.
 But nevertheless the saints despised all that,
 and entirely desired the eternal life. 164
 Behold now, this earth is too much harassed,
 and with many distresses evilly oppressed;
 and nevertheless we love its distresses still;
 and for this deceitful life we labour and toil, 168
 and for the future life we toil little,
 wherein we shall ever have whatsoever we earn here.
 Once this earth drew men away from God
 by its fairness, and now it helpeth us to God, 172
 because it is filled with many distresses.
 Let us therefore now turn our wills to God,
 and our contemplation to the eternal life,
 that we afterward may dwell there for ever; 176
 even as Christ Himself promised to them that love Him.
 To whom is glory and worship for ever and ever. AMEN. 178

XXIX.

OCT. 9. PASSION OF SAINT DENIS AND HIS COMPANIONS.

PAUL, the doctor of the Gentiles, as he journeyed through the land
 preaching the faith, even as the Saviour commanded him,
 came on a certain day to a great city
 hight Athens, illustrious and great, 4
 the capital city of the Greeks, dwelling in heathenism.

There was Dionysius, the noble martyr,
 the leader of the heathen in their unbelief,
 until that Paul converted him from error to right. 8

TITLE; U. VII. ; A. III. (*wrongly*).
 2. he (*for se*); *and so in* 6, 9, 26,
 etc.
 3. sumre.

6. martir.
 7. hæpenra.
 8. awænde.

Se dyonisiuſ geseah mid sumum oþrum uðwitan
 on egypta lande þær hi æt lare wæron .
 hu seo sunne apystrode¹ to sweartre nihte
 fram mid-dæge oð non þa ða ure drihten þrowode 12
 for mancynnes alysednysse . and hi micclum þæs wundrodon .
 þa cwæð dyonisiuſ . þeos deorce niht getacnaþ
 micel leoht towerd eallum middan-earde
 þæt god sylf geswutelað soðlice mann-cynne . 16
 He wæs þa iung mann . þa ða þis gewearð .
 and him com þæt leoht to . þurh paulas lare syððan
 swa swa we her secgað on þisre soðan rædincge .
 Paulus eode þa gleaw-lice and heora godas sceawode 20
 ealle be endebyrdnysse . and eac þa weofoda .
 oþ þæt he funde an weofod þe þis gewrit on stôd .
Deo ignoto . þæt is on englisc . Uncuðum gode
 is þis weofod halig . þa bewende hine paulus 24
 to dionisie þam drihtnes men and cwæð .
 Hwæt is se uncuða god þe ge arwurðiað þus ?
 þa cwæð dyonisiuſ . he is digle git mannum .
 and is towerd on worulde . and gewylt ealle þing 28
 heofonas and eorþan . and his rice wunað
 á buton ende. Ða andwyrde paulus .
 hwæt þincð eow be þam gode . biþ he gast oððe man ?
 Dyonisiuſ andwyrde þam arwurðan paule þus . 32
 He bið soðlice god . and soðlice man .
 and he sylf ge-edniwað . þisne ealdan middan-eard .
 ac he is git uncuð . forþan þe he cucu wunað
 mid gode on heofonum . þa cwæð se halga paulus . 36
 þone god ic eow bodige þone ðe ge hatað uncuðne .
 he is acenned of marian þam mæran mædene .
 and he þrowode deað sylf-willes for mannum .
 and arás of deaðe þurh his drihten-lican mihte . 40
 he² astah eac to heofonum to his halgan fæder .

11. þeo sunnæ.

13. miclum.

15. toward.

17. man.

19. þyssere rædinge.

¹ Leaf 162.² Leaf 162, back.

He, Dionysius, had seen, with some other philosophers,
 in the land of the Egyptians, where they were studying,
 how the sun grew dim unto swart night
 from midday to nones (3 P.M.) when our Lord was suffering 12
 for mankind's redemption, and they greatly wondered thereat.
 Then said Dionysius, 'This dark night betokeneth
 a great light to come upon all the earth
 which God Himself will verily manifest to mankind.' 16
 He was then a young man, when that this happened,
 and that light came to him through Paul's lore afterward,
 even as we shall here say in this true reading.
 Paul then went prudently and beheld their gods 20
 all in their order, and eke the altars,
 until he found an altar whereon stood this inscription,
 '*Deo ignoto*;' that is in English, 'To the unknown god
 is this altar holy.' Then Paul turned him 24
 to Dionysius the Lord's servant, and said,
 'What is this unknown god whom ye worship thus?'
 Then said Dionysius, 'He is yet hidden from men,
 and is to come into the world, and shall rule all things, 28
 the heavens and the earth; and His kingdom shall continue
 ever without end.' Then answered Paul,
 'What think ye of that god, will he be spirit or man?'
 Dionysius answered the venerable Paul thus, 32
 'He will be verily God and verily man,
 and He Himself shall renew this old world;
 but He is yet unknown, because He, living, dwelleth
 with God in Heaven.' Then said the holy Paul, 36
 'That God I preach to you Whom ye call unknown;
 He is born of Mary the illustrious virgin,
 and He suffered death of His own will for men,
 and arose from death by His divine power. 40
 He ascended also to Heaven to His holy Father,

23. U. *om.* englisc.

28. toward; worolde.

30. butan.

33. mann.

34. *om.* ealdan.

37. hātað.

40. miclan (*for* drihtenlican).

41. halgum.

and sitt on his swiðran hand . soð god . and soð man .
 þurh þone synd geworhte ealle þincg on worulde .
 and he cymð to demenne ælcum be his dædum . 44
 on ende þyssere worulde . mid wuldor-fullum englum .
 þa ða paulus þær lange dæges geleafan þær bodode .
 þa gelyfde dyonisius on þone lifigendan god .
 and on-cneow þæt his godas gramlice deofla wæron . 48
 He bæd þa georne paulum . þæt he him gebæde fore .
 þone mildheortan drihten . þæt he his discipulus wurde .
 Eft on þam oprum dæge eode paulus be þære stræt .
 and gemette ænne blindne mann . se wæs geboren swa . 52
 se bæd ge-mahlice þone mæran paulum
 þæt he hine gehælde on þæs hælendes naman .
 and se eadiga apostol his eagan gemearcode
 mid þære halgan rode þone hælend biddende . 56
 þæt he him gesihðe forgeafe . and he geseah sona
 se ðe blind wæs geboren . and him behead paulus ðus .
 Gang to dyonisie nu þe god onlihte .
 and sæge þæt he onette swa swa he ær behét 60
 þæt he beo gefullod fram fyrnlicum synnum .
 þa eode se gehæleda gehyrsum þam apostole .
 and bead his hæsa bealdlice dyonisie .
 Dyonisius þa axode þone srendracan of-wundrod . 64
 eart þu la se blinda þe swa geboren wære ?
 He andwyrde sona þam arwurpan were .
 Ic eom se ylca þe þu embe sprycst .
 þe blind wæs geboren . and seo beorhte sunne 68
 minum eagam ne scean . oþ þisne andwyrdan dæg .
 ac se eadiga paulus mine eagan¹ onlihte
 þurh his drihtnes mihte . þe he mannum embe bodað .
 Dionisius þa arás . and hraðe efste to paule 72

42. sit.

43. þincg; worolde.

45. ænde; worolde; wulder-; æn-
glum.

46. ðe (for ða); om. þær; bodade.

47. lifigende.

49. þæt he bæde for him.

50. to gode (for þone . . drihten).

51. stræt.

52. ðe (for se).

¹ Leaf 163.

and sitteth on His right hand, very God and very man,
by Whom are made all things in the world,
and He shall come to judge every [man] according to his
deeds, 44

in the end of this world with glorious angels.'
When Paul had preached the faith there long in the day,
then Dionysius believed on the living God,
and acknowledged that his gods were horrible devils. 48

Then he besought Paul earnestly to pray for him
to the merciful Lord that he might be His disciple.
Again, on the second day, Paul went along the street,
and met a blind man who was so born; 52
he begged importunately of the great Paul,
that he would heal him in the name of Jesus,
and the blessed apostle marked his eyes
with the holy cross, praying to the Saviour 56
that He would give him sight; and he saw immediately,
he who was born blind; and Paul commanded him thus,
'Go to Dionysius, now God hath enlightened thee,
and tell him to hasten, even as he before promised, 60
to be baptized from his former sins.'

Then went the healed man, obedient to the apostle,
and announced his hest boldly to Dionysius.
Then Dionysius asked the messenger, being astonished, 64
'What! art thou the blind man who was so born?
He straightway answered the venerable man,
'I am the same of whom thou speakest,
who was born blind, and the bright sun 68
never shone on my eyes until this present day;
but the blessed Paul enlightened mine eyes
through his Lord's might, concerning whom he preacheth to men.'
Dionysius thereupon arose, and quickly hastened to Paul 72

53. and (*for se*).55. ðe (*for se*).

56. rode-tacna.

58. þe (*for se*); and in 62, &c.

60. sege him þæt; &c.

63. hæse.

66. om. sona . . were.

67. sprecest.

68. ðeo (*for seo*).69. mine; soëan on þysne andwer-
dan.

72. raðe.

mid eallum his hiwum to ðam halgan fulluhte .
 and wearð gefullod . and folgode paule
 preo gear tosomne swa hwider swa he siðode .
 and deoplice under-nam drihtnes lare æt him . 76
 oð þæt se halga apostol hine gehadode to bisceope .
 to þære atheniscan byrig þær he geboren wæs .
 and het hine bodian bealdlice geleafan .
 and þæt halige godspel þam hæðenum leodum . 80
 Dionisius þa wunode deoplice gelseled
 on þære foresædan byrig æt his bisceop-stole .
 and bodode þam land-folce godes lare georne .
 þam þe he ær wæs lareow on heora geleaf-leaste . 84
 He gebigde þa þa burhware to gode .
 and pone mæstan dæl þæs mancynnes to geleafan
 and fela béc gesette be ðam soðan geleafan .
 and be engla werodum mid wundorlicre smeagunge . 88
 and to oþrum bisceopum þa béc asende .
 þa ðe paulus gehadode . and se halga iohannes .
 sum þæra hatte titus . Sum timotheus .
 sum policarpus . and gehwilce oþre . 92
 Eac to iohanne þam arwurðan godspellere
 he sende gewritu þa þa he on wræcsiðe wæs
 on pathmo þam iglande . þa þa se arleas casere
 domicianus . hine forðemde pyder . 96
 Dionisius hine ge-frefrode mid fore-witegunge þa
 and sæde þæt he wiste þa gewislice þurh god
 þæt iohannes sceolde sipian of þam iglande
 eft to asian lande swa swa hit gelamp siððan . 100
 and þær god-spel awritan . swa swa hit gewearð eft .
 Dionisius þa ferde¹ geond fela burga gehwider .
 and geond land bodigende bealdlice geleafan .
 and ge-bigde mancynn micclum to gode . 104
 and untrume gehælde on þæs hælendes naman .

80. godspell.

82. foresæden.

83. bodade; geornlice.

88. weredum; wunder-

92. om. and . . oþre.

¹ Leaf 163, back.

with all his household to the holy baptism,
 and was baptized, and followed Paul
 three years together whithersoever he journeyed,
 and deeply received the divine lore from him, 76
 until the holy apostle consecrated him as bishop
 of the Athenian city where he was born,
 and bade him preach boldly the faith,
 and the holy gospel to the heathen nations. 80
 Dionysius then continued, deeply learned,
 in the aforesaid city at his episcopal see,
 and diligently preached God's lore to the people of the land
 to whom he was before a leader in their unbelief. 84
 So he converted the citizens to God,
 and the most part of the men to the faith,
 and wrote many books concerning the true faith,
 and concerning the orders of angels with wondrous reasoning, 88
 and sent the books to other bishops,
 those whom Paul had consecrated and the holy John.
 One of these was called Titus, another Timotheus,
 another Polycarp, and several others. 92
 Likewise to John, the holy evangelist,
 he sent writings when he (John) was in exile
 in the island of Patmos, when the wicked emperor
 Domitian adjudged him thither. 96
 Then Dionysius comforted him by prophesying,
 and said that he knew it certainly, through God,
 that John should return from that island
 back to the land of Asia, even as it befell afterward, 100
 and there write a gospel, even as was done thereafter.
 Then Dionysius journeyed through many cities in every direction,
 and through the land, boldly preaching the faith,
 and greatly converted men to God, 104
 and healed the infirm in the Saviour's name,

94. wreo.
 95. arleasa.
 98. gewisslice.

101. godspell.
 103. bodiende.
 104. miclum.

oð ðæt he geaxode þæt þa arwurþan apostolas .
 petrus . and paulus . on cwearterne wæron
 on romana byrig under þam reþan nero . 108
 þa wolde dionisius gif hit gewurðan mihte
 þrowian martyrdom mid þam apostolum .
 and ge-wende þa ham . mid wundorlicum ofste .
 betæhte his bisceop-stol oprum bisceope sona . 112
 and ferde fram greclande mid geferum to rome .
 ofer langne wæg æfre geleafan bodigende .
 Hit gelamp ða swa for his langsumum fære .
 þæt þa halgan apostolas swa swa se hælend wolde 116
 wæron gemartyrode æt þam manfullan nero.
 ær þam þe dionisius to rome become .
 He com þa æt nextan siððan se casere nero .
 his lif geendode earmlicum deaðe . 120
 and wæs clemens papa on petres setle þa
 se under-feng mid arwurðnyse þone æþelan bisceop .
 and mid lufe geheold for his halgan drohtnunge .
 þa wunode se bisceop binnan rome byrig 124
 mid clemente papan cuðlice sume hwile .
 oð þæt clemens him cwæð to swa swa crist him gewissode
 Ge-siht þu min leofa bruðor hu fela lande wuniað
 gyt on hæðen-scipe . and ures hælendes gerip 128
 mænig-feald is on mancynne . and feawa wyrhtan þær-to .
 and þu eart gelæred geleafulllice þurh god .
 and on halgum mægnum micclum geglencged .
 far nu on godes naman¹ to francena rice . 132
 swa swa cistes cempa . mid cenum geleafan .
 and beo þe forgifen to bindene (*sic*) and to alysenne .
 swa swa ic under-feng æt minum foregengan
 þam halgan petre swa swa se hælend him forgeaf . 136
 Ic cweðe þæt þu under-fó eall francena rice
 to þinre bodunge . and beo crist sylf mid ðe .

109. gewyrðan mihtæ.

111. wunder-.

113. geférum.

114. weg.

115. langsuman.

117. gemartirod.

¹ Leaf 164.

until he heard that the venerable apostles
 Peter and Paul were in prison
 in the city of the Romans, under the cruel Nero. 108
 Then desired Dionysius, if so it might be,
 to suffer martyrdom with the apostles,
 and thereupon returned home with wondrous haste,
 forthwith committed his episcopal see to another bishop, 112
 and journeyed from the Grecian land with companions to Rome
 by a long way, ever preaching the faith.
 Then it so befell, by reason of his long journey,
 that the holy apostles, even as the Saviour willed, 116
 were martyred by the wicked Nero
 before Dionysius could come to Rome.
 Then he came at last after the Emperor Nero
 had ended his life by a miserable death; 120
 and Clement was then Pope in Peter's chair.
 He received the noble bishop with honour,
 and treated him lovingly for his holy service.
 Then the bishop dwelt within the city of Rome 124
 with Pope Clement familiarly some time,
 until Clement said to him, even as Christ commanded him,
 'Seest thou, my dear brother, how many lands remain
 yet in heathenism; and our Saviour's harvest 128
 is manifold among mankind, and few are the workmen thereto;
 and thou art learned in the faith through God,
 and greatly resplendent in holy virtues?
 Go now in God's name to the Franks' kingdom 132
 like Christ's champion with bold faith,
 and be it given thee to bind and to loose,
 even as I received from my predecessor,
 the holy Peter, even as the Saviour committed to him. 136
 I ordain that thou receive the whole Frankish kingdom
 to thy preaching, and may Christ Himself be with thee,

119. nyxtan.

124. ðe halga biscoop.

125. þrage (*for* hwile).

126. om. swa swa . . gewissode.

127. landa.

129. menig-.

131. geglenged.

134. bindanne; alysanne.

swa hwider swa þu gecyrst . swa swa he soðlice wæs
 mid þam eadigan petre . and paule on life . 140
 Ne wanda þu nates-hwon for þan wælhreowan folce .
 swa man swiðor swincð . swa man selran mede under-fehð .
 He funde him þa ge-feran . and he ferde gebyld
 þurh þone halgan gast . þam hæðenum bodigende 144
 cristen-dom . and fulluht . oð þæt he com to anre byrig
 parisius gehaten þam hæðenum to-middes
 on þæra francena rice . and him fylste se hælend
 mid tacnum and wundrum . swa þæt he gewylde þa hæpenan . 148
 and to geleafan gebigde þa burh-ware forhraðe .
 He gebohte þa land æt anum geleaffullan men .
 and þær cyrcan arærde hraðe mid cræfte
 and godes þeowas gehadode þe þam heofonlican gode 152
 þeowian mihton on mynsterlicre drohtnunge .
 Hwæt þa dionisius dæghwamlice gebigde
 fela to geleafan mid his sægeran lare .
 and his drihtne gepeodde þam þe he þam deofle æt-bræd . 156
 and menn sohton þa cyrcan swiðe mid geleafan .
 Swa fela wundra worhte se ealwealdenda god
 þurh þone halgan wer . þæt þa wundra gebigdon
 þa wiðer-rædan hæðenan to þæs hælendes geleafan . 160
¹eall-swa swiðe swa his bodung . swa us béc secgaþ .
 He sende his geferan sume to ispaniam .
 and to oðrum landum godes lare to sawenne .
 and he sylf unforht mid þam francum wunode 164
 þe þa swiðost dweledon on deofles biggencgum .
 Gelome þa hæðengildan þe þær heteloste wæron .
 gesamnodon heora gegadan . and ceaste astyrodon .
 and comon mid wige to þam arwurðan were . 168
 Ac swa hraðe swa hi ge-sawon his scinendan neb-wlite

147. fulste; god (*for* se hælend).

152. heofen-.

155. gode (*for* geleafan).156. þa (*for* 1st þam).

157. men.

158. geworhte þe eall-.

160. wiðer-weardan.

161. swa swa us.

164. syf (!; *for* sylf).¹ Leaf 164, back.

wheresoever thou turnest, even as He verily was
with the blessed Peter and Paul in their lives. 140

Flinch not in any wise on account of the savage people;
by how much the more a man toileth, so much the better
reward shall he receive.'

Then he provided himself with companions, and he went
courageous

through the Hely Ghost, preaching to the heathen 144

Christianity and baptism, until he came to a city

called Paris, amidst the heathen

in the Franks' kingdom, and the Saviour succoured him
with signs and wonders, so that he subdued the heathen, 148
and very speedily converted the citizens to the faith.

Then he bought land of a believing man,

and there quickly raised a church by his skill,

and consecrated God's servants, that they might serve 152
the heavenly God in monastic life.

Then Dionysius daily converted

many to the faith by his fair lore,

and subjected to his Lord those whom he snatched from the
devil, 156

and men sought the church eagerly with faith.

So many wonders wrought the allwielding God

by the holy man, that the wonders converted

the opposing heathen to the Saviour's faith 160

quite as much as his preaching, as books tell us.

He sent some of his companions to Spain,

and to other lands, to sow God's lore,

and he himself continued fearlessly with the Franks, 164

who especially erred in the devil's worship.

Often the idolaters who were there the fiercest

assembled their congregations and stirred up a tumult,

and came armed to the venerable man. 168

But as soon as they saw his shining countenance

165. bigengum.

166. -geoldan; hétoloste.

167. gægadan; cease (!).

168. comon on mid wege.

mid þam heofonlican lechte . þonne ledon þa hæðenan
 heora wæpna adune . and mid wundrunge hi astræhton
 to þam halgan bisceope . biddende forgifennysse . 172
 Oððe gif heora ænig nolde þonne git gelyfan .
 Ðonne wearð se afyrht . and fleah him aweg .
 Wundor-lic godes gifu þæt þam wæpenleasan menn
 ne mihton þa wælhreowan mid wæpnum wið-standan . 176
 ac him onbugon þa francan and þa fyrlenen norðmenn
 to þam wynsuman iuce wuldres cynincges .
 Wurdon þa to-brocene wide geond þæt land
 þæra hæpenra goda hus and anlicnyssa 180
 þurh þæra manna handa . þe hi macodon . and guton .
 and godes gelaðung weox on geleafan swyðe .
 Se ealde deofol þe is mid andan afylled .
 nam micelne graman . ongean þone godes man 184
 for þæs folces gecyrrrednysse . fram his fulum biggengum .
 and smeade hu he mihte þone micclan cristen-dom
 on sume wisan adwescan mid his searo-cræftum .
 Ða wurdon sæt nextan þa wælhreowan hæ¹þen-gildan 188
 mid teonan astyrode . swa swa hi tihte se deofol .
 and sendon to domiciane . þam deoffican casere
 se ðe æfter nero genyrwde ða cristenan .
 cyðende on gewritum be þam halgan were . 192
 hu þurh his lare þæt land-folc wæs gebiged .
 and eall seo burh-warū to cristes biggengum .
 and bædon hine inwerdlice . þæt he his arwurðum godum
 sumne ræd funde . þæt þe hraðor nære 196
 heora gemynd adylegod þurh dionisies lare .
 Þis gewrit com ða to þam casere on rome .
 and he wearð sona wodlice astyrod .
 swa þæt he hét acwellan ealle þa cristenan 200
 þe he of-axian mihte . on eallum landum .

170. aleddon.

171. adun; astrehton.

172. biddende.

174. ðe (*for se*); awæg.

175. wæpn-.

177. onbugan; -men.

178. iuke; cynincges.

¹ Leaf 165.

with its heavenly light, then the heathen laid
their weapons down, and, with wondering, prostrated themselves
to the holy bishop, entreating forgiveness. 172

Or if any of them would not even then believe,
then was he terrified and fled away.

Wondrous (is) God's grace, that these savage men
could not withstand with weapons the weaponless man; 176
but the Franks and distant Northmen bowed themselves
to the winsome yoke of the King of glory.

Then were broken in pieces, widely throughout the land,
the houses and images of the gods of the heathen 180
by the hands of those men who had made and founded them;
and God's church waxed exceedingly in the faith.

The old devil who is filled with envy
took great wrath against the man of God 184

for the people's conversion from his foul worship,
and considered how he might in some manner extinguish
the wide-spread Christianity by his stratagems.

Then at last the savage idolaters 188

were stirred with anger, even as the devil incited them,
and sent to Domitian, the diabolic emperor,
who after Nero oppressed the Christians,
making known in letters about the holy man, 192

how through his lore the country folk were turned,
and all the citizens, to Christ's worship,
and prayed him privately that he would find some plan
on behalf of his venerable gods, that the rather their remembrance 196
might not be put out through Dionysius' teaching.

This writing came to the Caesar in Rome,

and he was verily soon stirred up,
so that he bade kill all the Christians 200
whom he could hear of, in all lands,

183. ealda.

185. -nusse; bigengum.

186. miclan.

187. suman; adwæscan.

190. deofellican.

191. þe ðe.

194. ðeo (*for* seo); -ware; bigen-
gum.

195. innweardlice.

196. raðor.

199. astyred.

wolde þæt nan man ne be-læfde cristen .

He sende eac sona sumne heah-gerefan

sisinnius gehaten swiðe hetel deofol

204

mid manegum geferum to þæra francena rice .

þæt hi dionisius þæs drihtnes þægen sceoldon mid wæpnum
acwellan .

buton he wolde bugan to þam bysmorfullum godum .

Hwæt þa sisinnius mid swiðlicum prasse ferde .

208

oð þæt he to þære byrig com . þær se bisceop on wæs
lærende . þæt læweda folc to geleafan georne .

þa het se wælhreowa þone halgan wer gebindan .

and ænne mæsse-preost þe he him mid funde .

212

rusticus geciged . and sumne erce-diacon

eleutherius gehaten mid heardum cnotum samod .

þas halgan weras æfre wunodon mid þam bisceope .

oð þæt hi togædere ealle to gode ferdon .

216

þa axode sisinnius mid swiðlicum preate

þone halgan wer sona hwylcne god he wurðode .

Hi cwædon þa ealle þry ¹swilce mid anum muðe .

We andettað mid muðe . and on mode gelyfað

220

on þa halgan ðrynnysse . þe is heofonlic god .

þæt is fæder and sunu . and se frefigende gast .

and we bodiað mannum middan-eardes alysednysse

purh ðone halgan sunu þe se heofonlica fæder

224

sylf-willes asende to slege for us .

Sisinnius ða cwæð . secgaþ gif ge willað

þam casere gehyrsumian . and on his godas gelyfan .

gif ge þonne nellað . nelle ic leng mid wordum

228

ac mid heardum swinglum his hæsa eow cyðan .

He het ða þone halgan bisceop unscrydan .

and un-mæðlice swingan . and he sang his gebeda

betwux þam witum . wurðigende his drihten .

232

þe hine eaðe mihte wip þa manfullan ahreddan .

202. criste.

203. somne.

204. hetol.

206. dionisium; þegn sceolden; om.
mid wæpnum.¹ Leaf 165, back.

desiring that no man who was a Christian should be left.
 He sent also immediately a certain prefect
 called Sisinnius [Fescenninus?], an exceeding fierce devil, 204
 with many companions, to the Franks' kingdom,
 that they should kill Dionysius, God's servant, with weapons,
 unless he would bow to the shameful gods.
 Whereupon Sisinnius journeyed with great array 208
 until he came to the city wherein was the bishop
 teaching the lay folk zealously in the faith.
 Then the cruel prefect bade men bind the holy man
 and a mass-priest whom he found with him, 212
 named Rusticus, and a certain arch-deacon
 called Eleutherius, (all) together with hard knots.
 These holy men had ever lived with the bishop,
 until they all departed to God together. 216
 Then Sisinnius immediately asked the holy man
 with a great threat what God he worshipped.
 Then said they all three as if with one mouth;
 'We confess with mouth and believe in mind 220
 in the Holy Trinity, Who is heavenly God,
 that is Father and Son, and the Comforting Spirit,
 and we preach to men the world's redemption
 through the holy Son whom the Heavenly Father 224
 of His own will sent to be slain for us.'

Then said Sisinnius, 'Say if ye will
 obey the Caesar, and believe on his gods;
 if then ye will not, I will not longer by words, 228
 but by hard stripes, make known his hests to you.'
 Then he bade men strip the holy bishop,
 and scourge him unmercifully, and he sang his prayers
 amidst the tortures, glorifying his Lord, 232
 Who could easily have delivered him from those wicked men;

207. butan.

210. læwede.

213. rusticus geclyped.

216. ferde.

217. A. sisinnius.

219. om. þa.

221. brymnysse; heofenlic.

222. frefrigenda.

224. heofenlica.

230. unscrudan þone halgan bisceop.

232. wurðende.

ac se halga sceolde on þam sceortum witum
 his drihtne ge-efenlæcen . and deað þrowian for hine .
 swa swa crist sylf dyde . þe sealde hine sylfne for us . 236
 Eft þa sisinnius het swingan þone mæssepreost .
 and eac þone diacon . dionisies geferan .
 and het hi siððan lædan tosomne on racenteagum
 to leohtleasum cwearterne for heora geleaffulnysse . 240
 He het hi eft swingan . and siððan þone bisceop
 on isenum bedde astrehte . and byrnenda gleda dyde
 under his nacode lic . swa man laurentium dyde .
 ac se halga hine gebæd . on þam bedde to gode . 244
 Ða het se wælhreowa hine wurpan deorum
 þe wæron ofhingrode þæt hi þone halgan wer abiton .
 ac þa reðan deor swa hraðe swa hi him to comon .
 lagon æt his fotum . swylce hi afyrhte wæron . 248
 Ða hêt¹ se dema awurpan þone drihtnes ðægen
 in-to byrnendum ofne . ac his ge-bedu adwescton
 ealne þone lig . and he belaf þær gesund .
 Git þa se wælhreowa dema het wyrcan ane hengene . 252
 and het hôn þone bisceop to bismore þær-ôn .
 and he swa hangigende þone hælend bodode
 eallum æt-standendum . swa swa andreas dyde .
 Ða het se dema eft dôn hine of þære hengene . 256
 and lædan hi ealle þry to leoht-leasum cwearterne .
 and fela oðre cristene to þam cwealmbærum huse .
 Hwæt Ða se bisceop bliðelice tihte
 mid lare þa cristenan on þam cwearterne to gode . 260
 and him eallum mæssode . þa mid þam þe he to-bræc
 þæt halige husel þa com þær heofonlic leoht .
 ofer ealle þa meniu . swilc swa hi ær ne gesawon .
 Þær com eac se hælend mid þam heofonlican leohte . 264
 234. ðe (*for se*) ; and in ll. 244, 246. ofhingrode wæron ; *om.* halgan,
 245. 249, 252, 256, 264, &c. 247. æa (*for 1st swa*).
 235. ge-efenlæcan. 249. þegen.
 238. *om.* dion. geferan. 250. ofne ; adwæston.
 242. beornende. 252. *om.* wælhreowa ; wurcan ;
 243. nacodum lice. hengene.

¹ Leaf 166.

but the Saint was, in these short torments,
to imitate his Lord, and suffer death for Him,
even as Christ Himself did, Who gave Himself for us. 236
Afterwards Sisinnius bade scourge the mass-priest,
and also the deacon, Dionysius' companions,
and then commanded them to be led, in chains, together
to a lightless prison, for their fidelity. 240

He bade scourge them again, and afterward stretched
the bishop on an iron bed, and placed burning coals
under his naked body, as they did to Laurence;
but the Saint prayed on that bed to God. 244
Then the savage prefect commanded men to cast him to beasts
which were an-hungered, that they might devour the holy man;
but the fierce beasts, as soon as they came to him,
lay at his feet as if they were affrighted. 248
Then the judge bade men throw the Lord's servant
into a burning oven, but his prayers extinguished
all the flame, and he was left there sound.
Yet the bloodthirsty judge commanded men to make a cross, 252
and bade men hang the bishop ignominiously thereon;
and he, so hanging, preached the Saviour
to all bystanders, even as Andrew did.

Then after that the judge commanded men to take him from
the cross 256
and to take them all three to the lightless dungeon,
and many other Christians to the house of execution;
whereupon the bishop blithely allured
the Christians by teaching, in the dungeon, to God, 260
and celebrated mass in presence of them all. Then, as he was
dividing

the holy housel, there came a heavenly light
over all the multitude, such as they had never before seen.
There came likewise the Saviour with the heavenly light, 264

253. bysmere.
254. hangiende; bodade.
256. hine dón; hēngene.
258. cristenā.

261. ealle.
262. heofen-.
263. menigu.

and fela engla mid him . þær menn onlocodon .
 and nam þæt husel þe ðær gehalgod wæs .
 and cwæð to þam bisceope . mid blyðre ansyne .
 Min leofa underfoh þis . and ic mid minum fæder 268
 þe mid fulfremednysse gefylle þa gerynu .
 forðan þe mid me is mycel med þe sylfum .
 and þam ðe gehyrað hæl on minum rice .
 Ongin nu stranglice . and þín gemynd stent on heorunge 272
 seo lufu . and welwillendnys þe wunað on þinum breoste .
 for swa hwæne swa heo bit heo bið tiða simle .
 and æfter þysum wordum he gewende to heofonum .
 Sisinnius eft het sona þæs on mergen 276
 gefeccan þa halgan of þam fulnum cwearterne .
 and het geoffrian heora lác ¹þam lifleasum godum
 gif hi heora lifes rohton . oppe rædfæste wæron .
 Þa halgan þa þurh-wunodon on ðæs hælendes ge-leafan . 280
 and se woda dema wolde þa git cunnian
 gif he mihte hī gebigan fram godes biggencgum .
 het hi þa ealle beswingan eft swyðe mid gyrdum .
 and siððan be-heafðian for þæs hælendes geleafan . 284
 Þa læddon þa hæðenan þa halgan to slæge .
 and dionisius þancode his drihtne mid herunge
 ealra þæra wundra þe he worhte þurh hine .
 and hi wurdon beheafðode swa se wælhreowa het 288
 mid scearpum æxum . and þær ge-swutelode god
 swiðe micel wundor þurh þone mæran bisceop .
 Þær com þa micel leoht to þæra martyra lice .
 and þæs bisceopes lic mid þam leohte arás . 292
 and nam his agen heafod þe of-aheawen wæs
 uppan ðære dune . and eode him forð þanon
 ofer twa mila þam mannum onlocigendum
 his drihten herigende . mid halgum lof-sangum . 296

265. ængla.

267. ansune.

269. full-; þas (for þa).

272. herunge; see l. 286.

273. ðeo (for seo).

276. om. on; morhgon.

278. hét hī offrian.

279. rohtan.

¹ Leaf 166, back.

and many angels with Him, where they were looking on,
 and took the housel which was there consecrated,
 and said to the bishop with blithe aspect,
 'My beloved, receive this, and I with my Father 268
 will for thee fulfil these mysteries with perfection,
 because with Me there is a great reward to thyself,
 and to those who hear (thee) there is salvation in My kingdom.
 Now do valiantly, and thy memory shall remain in (men's)
 praise ; 272
 and as for the love and benignity which dwell in thy breast,
 for whomsoever they plead, they shall always obtain (their boon).'
 And after these words He returned to heaven.

Then soon after, Sisinnius commanded in the morning 276
 the Saints to be fetched out of the foul dungeon,
 and ordered (them) to offer their sacrifices to the lifeless gods,
 if they recked of their life or were reasonable.
 But the Saints continued in the Saviour's faith, 280
 and the infuriated judge desired yet again to try,
 if he might, to turn them from God's worship ;
 he commanded men to scourge them all again severely with rods,
 and afterward to behead them for the Saviour's faith. 284
 Then the heathen led the Saints to death,
 and Dionysius thanked his Lord with praise
 for all the wonders which He had wrought through him ;
 and they were beheaded, as the savage prefect had ordered, 288
 with sharp axes ; and there God manifested
 a very great wonder through the illustrious bishop.
 For there came a great light to the martyrs' bodies,
 and the bishop's body arose with that light, 292
 and took his own head, which was hewn off
 upon the hill, and went him forth thence
 over two miles, while the men were looking on,
 praising his Lord with holy hymns ; 296.

280. *om. þa.*282. *gebigea* ; *bigengum*.283. *ealle ða swingan.*285. *slege.*291. *þære martire.*295. *onlociendum.*

and engla werod eac þær wynsumlice sungon .
 oð þæt þæt lic becom þær ðær he licgan wolde .
 mid heafde mid ealle . and þa halgan englas
 singallice sungon . swa swa us secgað béc . 300
 Hwæt ða hæpenan þa þe ge-hyrdon þone sang .
 and þæt wundor gesawon awurpon heora gedwyld .
 and gelyfdon on crist . and eac þa cwelleras sume .
 and þær nan ne beláf þe gelyfan nolde . 304
 ac gewendon him aweg for þam wundrum afyrhte .
 þæt wæs syllic wundor þæt se soðfæsta martyr
 heafod-leas mihte gán . god ælmihtigne heri¹gende .
 and eac swylce yrnan mid engla heapum . 308
 ac god wolde geswutelian þurh þæt syllice tacn
 þæt his sawl leofode þeah þe se lichama wære ofslagen .
 and wolde mannum sæt-eowian . hu micelne geleafan
 se halga wer hæfde to þam hælende on life . 312
 Sisinnius swa-þeah se ungesæliga dema
 nolde on crist gelyfan . ac het acwellan ealle
 þe þurh dionisies lare gelyfdon on god
 mid mislicum witum swipe wælhreowlice . 316
 and heora sawla ferdon to þam soðfæstan life .
 þæs halgan preostes lic and þæs geleaffullan diacones
 rusticus and eleutherius . lagon uppan þære dune
 þær hi beheafdode wæron mid þam halgan bisceope . 320
 þa ða his lic awæg eode swa swa we awriton ær .
 þa bæron þa hæðenan cwelleras þæra halgena lic
 sona to scipe woldon hi besencan on flode .
 ac se ælmihtiga scyppend wiðslóh þam unræde . 324
 Sum æpelboren wíf wæs þe wiste heora unræd .
 and gelaðode þa cwelleras swilce for cyððe hire to .
 and fordrencte hi mid wine . and het dearnunga faran
 þa hwile to þam scipe and for-stelon (*sic*) þa lic . 328
 and heold hi arwurðlice . oþ þæt seo ehtnys geswác .

298. oð þæt lic.

306. sellic; ðe soðfæsta.

307. heriende.

309. sellice.

310. om. se.

¹ Leaf 167.

and a company of angels also there winsomely sung
until the body came to where it desired to lie
with the head and all, and the holy angels
continually sung, as books tell us. 300

Then the heathen, those that heard the song
and saw the wonder, cast away their error
and believed in Christ, and likewise some of the executioners;
and none was left there who would not believe, 304
but turned them away, terrified at the wonder.

That was such a strange wonder, that the righteous martyr
could walk headless, praising God Almighty,
and moreover run with troops of angels; 308
but God desired to declare through that strange sign
that his soul lived, though the body might be slain,
and would manifest to men how great faith
the holy man had in the Saviour in life. 312

Sisinnius, notwithstanding, the unhappy judge,
would not believe in Christ, but bade men kill all
who, through Dionysius' lore, believed in God,
with divers tortures very savagely; 316
and their souls departed to the true life.

The holy priest's body and that of the faithful deacon,
Rusticus and Eleutherius, lay upon the hill,
where they were beheaded with the holy bishop, 320
when his body went away, even as we wrote before.
Then the heathen executioners bare the Saints' bodies
presently to ship, desiring to sink them in the flood,
but the Almighty Creator brought to naught that evil
counsel. 324

There was a certain noble lady who knew their evil counsel,
and invited the executioners to her, as if for friendship,
and made them drunk with wine, and bade men go secretly
meanwhile to the ship and steal away the bodies; 328
and she kept them reverently till the persecution ceased,

318. preostas (1).

321. lic aweg.

328. forstelan.

329. seo (for seo).

and se cristendóm acucode . æfter þære cwealm-bærnyssse .
 Eft siðþan on fyrste feng þæt cristene folc to .
 and worhton mære mynster ofer þæra martyra lic . 332
 þær hi ealle ðry licgað . on ænlicum wurðmynte .
 Þær beoþ fela wundra geworhte gelome
 þurh þa halgan martyras mannum to frofre .
 Þær under-foð þa blindan ¹ þurh heora bena gesihðe . 336
 and þa deafan heorgnunge . and þa healtan færeld .
 and þa wodaþ þær beoð gewittige þurh hi .
 and ungerime wundra þær wurðað for-oft .
 to lofe þæm ælmihtigan þe leofað á on ecnyssse . AMEN. 340
 337. færeld. 340. ælmihtigum ; ~~ecnyssse~~.

XXX.**III. NON. NOVEMBR. PASSIO SANCTI EUSTACHII
MARTYRIS SOCIORVMQUE EIVS.**

[A few various readings are given from V. (= Cotton, Vitellius D. 17),
 nearly all burnt.]

ON TRAIANES DAGVM ðæs caseres rixiendum deofol-gilda big-
 gena . wæs sum compena ealdor-man þæs nama wæs placidas² .
 æfter worulde swiðe æpelboren . and swipe þeonde on his weorcum .
 4 and ealle ofer-hlifigende on wurð-mynte . Wæs he soðlice on rihtwis-
 nysse weorcum . and on eallum godum weorcum . swiðe gefræt-
 wod . ofþryhtum he gehealp . and gemundbyrde þa ðe forðemde
 wæron . and eac swilce he for wel manega þe unrihtlice fram
 8 yflum demum genyprode wæron alyhte . Nacode he scrydde . and
 swa ic soðlice secge . ealle nyd-behæfnysse he wæs dælende . þam
 þe þæs behofodon . and eac swilce his wif þa ylcan godan weore
 beeode . ac hi swa-þeah hwæðere butu þa git hæðene wæron .
 12 for-þam þe him nan man þone godcundan geleafan ne tæhte . Hi
 hæfdon twægen suna þa hi tyhton þæt hi him geefenlæhton on
 godum willan . Wæs he witodlice swiðe æpele on rihtwisnysse . and
 strang on gefeohte . swa þæt þa hæpenan wæron fram him swiðe
 16 gewylde . Wæs he eac wel gleaw on huntunge . and þæt singallice
 ælce dæge beeode . Ac se mild-heorta and se welwillenda god . þe

¹ Leaf 167, back.² alt. to placidus in later hand.

and Christianity revived after that destruction.

Afterward, after some space, the Christian folk
 took and built a great minster over the Martyrs' bodies, 332
 where they all three lie, in especial veneration.
 There are many wonders wrought frequently
 through the holy martyrs, to the comfort of men;
 there the blind receive, through their prayers, sight, 336
 and the deaf hearing, and the halt power of motion,
 and the mad are there made sane through them,
 and unnumbered miracles are effected there very often;
 to the praise of the Almighty Who liveth ever in eternity.
 AMEN. 340

XXX.

NOV. 2. PASSION OF ST. EUSTACE AND HIS
COMPANIONS.

[See Gesta Romanorum ; Tale CX.]

IN the reigning days [days of the reign] of Trajan the Emperor
 there was a certain military tribune (who was) a worshipper
 of idols, whose name was Placidus; very nobly born as to this
 world, and greatly thriving in his works, and excelling all in 4
 honour. Truly he was greatly adorned with works of righteous-
 ness and with all good works; the oppressed he helped, and protected
 those who were condemned; and likewise he assisted very many
 who were unjustly sentenced by evil judges. The naked he 8
 clothed; and, as I truly tell, he distributed to every necessity of
 them that had need thereof; and his wife also practised the
 same good works. Nevertheless they both were as yet heathen,
 because no man had taught them the divine faith. They had two 12
 sons whom they educated to imitate them in good will. He was
 indeed very noble in righteousness, and strong in fight, so that
 the heathen were much subdued by him. He was also well skilled
 in hunting, and practised it continually every day. But the 16
 merciful and benign God, who always calleth to Himself those

- simle æghwær to him þa þe him wurðe beoð gecyðð . ¹ne for-scah his godan weorc . ne he nolde þæt his wel-willende mōd . and gode
- ²⁰ swiðe wurðful . buton mede sceolde beon forlætan (*sic*) . and mid ðam bystrum þæs deofollican biggenges . ofer-wrigen beon . ac æfter þam þe hit awriten is . þæt on ælcra þeode þe riht-wisnysse wyrð him bið andfencge . he becom þa to þysse wel-willendan mildheortnysse .
- ²⁴ and hine mid þyllicum gemete gehælde . Hit gelamp sume dæge þæt he ferde út on huntað mid eallum his werode and his wuldre . þa geseah he micelne floc heorta . and he ða ge-stihte his werod swa him ge-wunelic wæs . hu hi on þone huntað fon sceoldon . þa hi
- ²⁸ ealle ymb þone huntað abysgode wæron . þa æteowde him-sylfum an ormæte heort . se wæs ormætre mycelnysse . ofer ealle ða opre . and wlitig . and þa gewende he fram þam flocce . and rædde into þam wudu þær he piccost wæs . þa þæt placidas geseah . þa
- ³² gewilnode he þæt he hine gefenge . and him geornlice æfter ferde . mid fæwum geferum . þa æt nixtan wurdon hi ealle geteorode . and he ana unwerig him æfter fyligde . Witodlice þurh godes fore-stihtunge . ne hors ne he sylf gewergod wæs . ne he for ðæs
- ³⁶ weges earfoðnysse ablan . ac he lange æfter word² . and feor fram his geferum ge-wát . Se heort þa witodlice astah on anne³ heahne clud . and þær gestód . Placidas ða lange stód . and beheold þone heort . and wundrode his micelnysse . and ablan his æhtan .
- ⁴⁰ Him þa god geswutelode þæt he him swilcne dom ne ondrede . ne his mægenes micelnysse ne ⁴wundrode . Witodlice betwux þæs heortes hornum glitenode gelicnys þære halgan cristes rode breohtre þonne sunnan leoma . and seo anlicnysse ures drihtnes hælendes
- ⁴⁴ cristes . and he mennisce spræce asende on þone heort . and clypode to placidam þus cwæpende . Eala placida . hwi ehtest þu min . efne for þinum intingum ic com nu . þæt ic þurh þis nyten þe mé ætywde . Ic eom se crist þe þu nytende wurðast . þa ælmyssan þe
- ⁴⁸ þu þearfum dest . beforan me syndon . and ic com þæt ic me þe ætywde þurh þysne heort . and for hine þe ge-huntian . and gefōn . mid þam nettum minre mildheortnysse . Nis hit na riht þæt min se leofa þeow for his godum weorcum þeowige unclænum deoflum .
- ⁵² and þam unwittigum heargum . þurh þæt ic com to eorðan on

¹ Leaf 168. ² word (*sic*; for wōd?); *corr.* to ferde in late hand; *cf.* l. 32.

³ MS. anre.

⁴ Leaf 168, back.

who are worthy of Him, did not despise his good works, nor would He that his benevolent disposition, very deserving in God's sight, should be let go without meed, and be covered over by the 20 darkness of devil-worship; but according to that which is written, 'that in every nation he who worketh righteousness shall be acceptable with Him,' He condescended to this benevolent mercy, and healed him with a like measure (of it). It happened one day 24 that he went out hunting with all his company and array; then he saw a great flock of harts, and disposed his company, as was customary to him, in order to take them by hunting. When they were all busied about the hunting, then there appeared 28 to himself an immense hart, which was of exceeding bigness above all the others, and beautiful; and then he turned from the flock, and rushed into the wood where it was thickest. When Placidus saw that, he desired to take it and zealously went after it with 32 a few companions; then at last they were all tired, and he alone, unwearied, followed after it. Verily through God's predestination neither his horse nor himself was wearied, nor did he stop for the roughness of the way, but he went long after (it), and departed 36 far from his companions. Then indeed the hart mounted up on a high rock and there stood. Then Placidus stood long and beheld the hart, and wondered at its size, and ceased his pursuit. Then God revealed to him that he should not fear such power, nor 40 wonder at the greatness of his might. Behold, between the hart's horns glittered the likeness of Christ's holy rood, brighter than the sun's beam, and the image of our Lord Jesus Christ; and He sent human speech into the hart, and cried to Placidus, thus 44 saying, 'Oh Placidus! why persecutest thou Me? Lo! for thy sake I am now come that I, by means of this beast, might show myself to thee. I am the Christ whom thou ignorantly wor- shippest; the alms which thou doest to the poor are before Me, 48 and I came that I might reveal Myself to thee through this hart, and instead of it might hunt and take thee with the nets of My mercy. It is not right that my beloved servant, in requital for his good works, should serve unclean devils and the unreasoning 52 idols; wherefore I came to the earth in this form, such as thou

pisum hiwe swilene þu me nu gesihst . þæt ic mancynn gehælde . þa
 ða placidas þis gehyrde . þa wæs he afyrht mid þam mæstan ege .
 and feoll of his horse to eorðan . and þær læg sume tid dæges .
 56 and arās þa eft . and wolde gewislicor witan ymbe þa ætywnysse
 þe him æteawde . and cwæð to him-sylfum . Hwæt is þeos gesihð
 þe me her æteawde . Drihten leof onwreoh me hwæt ðu to me
 spræce . þæt ic on þe gelyfan mæge . þa cwæð crist to him . Hlyst
 60 nu placida . Ic eom hælende crist þe heofon and eorðan of nanan
 pingan geworhte . and gedyde þæt leoht up asprang . and þystro
 todælde . and ic eom se ðe gesette dagas . and tida . and gear . and
 ic eom se ðe man of eorðan gehiwode . and for ¹ mancynnes hælo . ic
 64 com to eorðan . and flæsc under-feng . and ahangen wæs . and
 bebyrged . and þy þridan dæge of deaðe aras . þa placidas þis
 gehyrde . þa feoll he eft sona on eorþan and cwæð . Ic gelyfe
 drihten þæt þu eart se ðe ealle þincg geworhtest . and gecyrst ða
 68 dweliendan . and deade geliffestast . þa cwæð drihten to him . Gif
 ðu on me gelyfst . far to þære byrig to cristenra manna bisceope .
 and bide hine fulluhtes . Ða cwæð placidas . Drihten leof mot ic
 þis cyððan minum wife . and minum cildum . þæt hi gelyfan on þe .
 72 þa cwæð drihten to him . far nú . and sege hiom þæt hi fulwiht
 onfōn . and ge beoð þonne geclænsode fram deofolgilda besmiten-
 nysse . and cum hider eft . and ic þe fullicor ætywe . and þe cype
 þa ðe toweard syndon . and onwreo þa halgan gerynu . Hwæt ða
 76 placide (*sic*) on niht þanon ham ferde . and his wife rehte eall þæt
 he geseah . sona swa heo hit gehyrde . þa cwæð heo . Hlaford min .
 þone god þu gesawe þe ahangen wæs þe cristene men wurpiað . he
 soðlice is ana soð god þe þurh swilce tacna gecigeð to him þa þe
 80 on hine gelyfað . and on pissere nihte ic hine geseah . and he cwæð
 to me . nu to-mergen þu . and þin wer . and þine suna cumað to
 me . and nu ic oncneow . þæt he sylf á is hælende crist . Witodlice
 he wolde under swilcum hiwe wundorlicre wæfersyne þurh þone
 84 heort ætywan . þæt þu þy swiþor wundrie his mihta . and on hine

¹ Leaf 169.

now seest Me, that I might heal mankind.' When Placidus heard this, then was he affrighted with the utmost awe, and fell off his horse to the earth, and lay there for about an hour of the day, and 56 then arose again and desired to know more certainly about the revelation which had appeared to him, and said to himself; 'What is this vision which has here appeared to me? Dear Lord, reveal to me what thou spakest to me, that I may believe on Thee.' 60 Then said Christ to him, 'Listen now, Placidus; I am Jesus Christ, Who wrought heaven and earth out of nothing, and caused light to spring up, and divided the darkness; and I am He Who set days and seasons and years; and I am He Who formed man out 64 of the earth, and for mankind's salvation I came to earth and took flesh, and was crucified and was buried, and the third day arose from the dead.'

When Placidus heard this, then fell he again immediately on 68 the earth and said, 'I believe, Lord, that Thou art He Who wroughtest all things, and convertest the erring, and quickenest the dead.' Then said the Lord to him, 'If thou believest on Me, go to the city, to the bishop of Christian men, and pray him for 72 baptism.' Then said Placidus, 'Dear Lord, may I make this known to my wife and to my children, that they may believe on Thee?' Then said the Lord to him, 'Go now and bid them receive baptism, and ye shall then be cleansed from the pollution of 76 idolatry; and come hither again, and I will show thee more fully, and make known to thee those things which are to be, and will reveal the holy mysteries.'

Behold, then! Placidus went home thence at night, and told his 80 wife all that he had seen. As soon as she heard it, then she said; 'My lord, thou sawest the God Who was crucified, Whom Christian men worship; He truly is the one true God Who by such signs calleth to Him those who believe on Him; and in this 84 night I saw Him, and He said to me, "Now, to-morrow thou and thy husband, and thy sons shall come to Me." And now I have perceived that He Himself ever is the Saviour Christ. Verily He desired to show, under such a form, a wonderful spectacle by means 88 of the hart, that thou mightest wonder the more at His might,

gelyfe . Uton nu faran on pisse¹ nihte . and begitan us þæt halige
 fulluht² cristenra manna . þurh þæt . soðlice beoð his agenne þa ðe
 on hine gelyfað . Ða cwæð placidas to hire . þæt ylce me sæde se
 88 þe ic geseah . Ða soðlice to middre nihte hi ferdon swa heora men
 nyston to cristenra manna sacerda . and rehton him ealle þing þe
 him ætywde wæron . and þæt hi on god gelyfdon . and halsodon
 hine þæt he hi gefullode . Se bisceop wæs ða mid micelre blisse
 92 gefylled . and wuldrode god se þe wile þæt ealle menn hale beon .
 and to soðfæstnysse wege becumað . and he hi þa gecristnode . and
 tæhte hi þa geryna (*sic*) þas halgan geleafan . and gefullode hi on
 naman . fæder . and sunu . and þæs halgan gastes . and nemde
 96 placidam eustachium . and his wif theophistim . and his anne suna
 agapitum . and operne theofistum . and sealde hi þæt halige geryne .
 cristes lichaman and blodes . and forlet hi þus cwæpende . Drihten
 hælende crist þæs lifigendan godes sunu . sy mid eow . and forgife
 100 eow þa ecan rica . Soðlice ic oncnawe þæt godes bletsung is mid
 eow . brucað ge godes neornne-wonges and gemunað min iohannis
 ic bidde eow . Ða soþlice eft on ærne mergen genam eustachius
 feawa geferan . and ferde to ðære stowe þær he ær þa ge-syhðe
 104 geseah . and tosende his ge-feran swilce for huntoðes intingan . and
 he ana beláf and nealæhte to þære stowe . and geseah þa ylcan
 gesihðe þe he ær geseah . and feol niper on his ansyne and cwæð .
 Ic halsige þe drihten . and ic oncnawe þæt þu eart hælend crist þæs
 108 lifigendan godes sunu³ and nu ic hider com . and bidde þine unto-
 dæledlican godcundnysse . þæt þu me geswutelige . þæt þu me ær
 behete . Ða cwæð se hælend to him . Eadig þu eart þe onfenge þone
 þweal minre gife and þe ge-gyrest mid undeadlicnysse . and nu þu
 112 ofer-swiðdest deofol and fortræde þone þe þe beswac . and nu ðu un-
 scryddest þe þone brosnigendlican mann . and þe gescryddest þone
 unbrosnigendlican . se þurh-wunað á on worulde . nu beoð geswute-
 lode þa weorc þines geleafan . and deofles anda bið astyred wið þin .

¹ pisse, *alt. to pissere.*² Leaf 169, back.³ Leaf 170.

and believe on Him. Let us now go this night and obtain for ourselves the holy baptism of Christian men, through which verily those who believe on Him are His own.' Then said Placidus to her, 'He Whom I saw said the same to me.' Then verily at midnight they went, so that their servants should not know it, to the Christian men's priest, and related to him all the things which had been shown them, and (said) that they believed on God, 96 and entreated him to baptize them.

Then the bishop was filled with much bliss, and glorified God, Who willeth that all men should be whole and come to the way of truth; and he thereupon christened them all, and instructed 100 them in the mysteries of the holy faith, and baptized them in the name of the Father, and of the Son, and of the Holy Ghost; and named Placidus Eustachius, and his wife Theophistis, and his first son Agapetus, and the second Theophistus, and gave them the 104 holy sacrament of Christ's body and blood; and let them go, thus saying, 'The Lord Jesus Christ, the Son of the living God, be with you and give you the eternal kingdom; truly I perceive that God's blessing is with you; enjoy ye God's paradise, and remem- 108 ber me, John, I pray you.' Then verily again in the early morning Eustace took a few companions and went to the place where he had before seen the vision, and dispersed his companions as if for the sake of hunting; and he alone remained, and ap- 112 proached the place, and saw the same vision which he had seen before, and fell down on his face, and said; 'I beseech Thee, Lord, and I acknowledge that Thou art the Saviour Christ, the Son of the living God; and now I have come hither, and pray Thy 116 indivisible divinity that Thou wilt reveal to me that which Thou didst before promise me.' Then said the Saviour to him, 'Blessed art thou who hast received the washing of My grace, and hast clothed thyself with immortality; and now thou hast overcome the 120 devil, and hast trodden under foot him that deceived thee; and now thou hast divested thyself of the corruptible man, and hast vested thyself with the incorruptible, who continueth ever world without end; now shall be manifested the works of thy faith, 124 and the devil's envy will be stirred up against thee, because thou

- 116 forðan þu hine forlæte . and efest þæt he ælc yfel do ymbutan þe .
 Þe gedafenap soðlice fela aræfnian . þæt þu onfo wuldorbeah . Efne
 þu wære nu oð þis up-ahafen on þisse worulde æhtum . and hwil-
 wendum weorcum . nu gedafnað þe þæt þu beo ge-eaðmet . of þire
 120 hean idelnysse . þæt þu eft beo upahafen on gastlicum welum . ne
 ateorige þin mægen . ne ðu ne beseoh to þinum ærran wuldre . ac
 eall swa þu gewilnodest þæt þu mannum gelicodost purh þin sige-
 fæst gefeoht . and þam deadlican cyninge . swa þe eac gedafenað
 124 to efestenne þæt þu me þam undeadlican cyninge pine trywa
 gehealde . and on þissum tidum beon gecostnod purh þrowunga .
 and geswinc . swa min se leofa ðeow iob . and deofles oferswiðend
 purh geþyld . Warna huru þæt nan wyrngung . and ceorung astige
 128 on þinum gepohte . Soðlice þonne þu bist geeaðmodað ic cume to
 ðe . and gelæde þe eft to þinum agenum wuldre and wurð-scipe . Þa
 æfter þysse spræce . astah crist to heofonum . and cwæð to
 eu¹stachio hwæðer is ðe leofre þe ðu nu onfó þa costnunga . þe
 132 near þinum ende . Þa cwæð eustachius . Ic halsige drihten hælend
 buton hit unaræfnedlic sy to ofer-cumenne . þa ping þe us synd
 fram ðe forestihtode læt us nu onfon þa costnunge . and syle us
 geðyld to aræfnigenne . þylæs se awyrgeda feond astyrige þæt we
 136 ænig þing cwæpan and gepencan . ongen þinne willan . Drihten
 him to cwæð . Eustachi . winn ongen . soðlice min gifu is mid
 eow . and gehylt eowre sawla . Eustachius gewende þa ham . and
 arehte his wife eall þæt him fram drihtne gesæd wæs . and hi big-
 140 don heora cneowa . and bædon god cweðende . Drihten hælend .
 beo hit swa þin wylla sy . Þa gelamp hit æfter feawum dagum þæt
 his hired wæs gestanden mid cwymlendre adle . and wæron deada
 ægðer ge his peowas . ge peowena . þa ongeat eustachius þæt seo
 144 fore-sæde costnung him ða sæt wæs . and þancfullice hi under-feng .
 and bæd his wif þæt heo ne ateorede . ne to sarig wære . Þa eft
 æfter lytlan fæce . wurdon his hors ealle . and ælces cynnes nytena
 deade . and he þa costnunga lustlice underfeng . and dihllice mid
 148 his wife . and mid his twam sunum aweg gewāt . þa þæt ongeaton

121. V. (fol. 72) begins here.

123. cyninge.

124. efestene.

127. wirging.

¹ Leaf 170, back.

hast forsaken him, and he will hasten to do every evil concerning thee. It behoveth thee verily to suffer many things that thou mayest receive a crown of glory. Behold! thou wast until now ¹²⁸ exalted in this world's riches and transitory works; now it befitteth thee to be humbled from thine high vanity that thou mayest afterward be exalted in spiritual riches. Let not thy courage fail, neither look thou back to thy former glory; but even ¹³² as thou hast desired to please men and the mortal king by thy victorious fight, so likewise it behoveth thee to hasten that thou mayest keep thy troth with Me, the immortal King, and at this time to be tried by sufferings and labour, even as my beloved ¹³⁶ servant Job, and (be) the devil's vanquisher through patience. Beware however that no cursing and murmuring arise in thy thought. Verily when thou shalt be humbled I will come to thee, and will bring thee again to thine own glory and honour.' ¹⁴⁰

Then after this speech Christ ascended to heaven, and said to Eustace; 'Whether is dearer to thee to receive temptations now, or nearer thy end?' Then said Eustace, 'I beseech (thee) Lord Jesus, unless it be unallowable to overcome the things which are ¹⁴⁴ predestined by Thee for us, let us receive the temptation now, and give us patience to endure, lest the accursed fiend provoke us to say and think anything against Thy will.'

The Lord said to him; 'Eustace, strive; verily My grace is ¹⁴⁸ with you and shall keep your souls.'

Then Eustace returned home, and related to his wife all that was said to him by the Lord, and they bowed their knees, and besought God, saying, 'Lord Jesus, be it as Thy will may be.' ¹⁵² Then it happened after a few days that his household was attacked by a mortal disease and died, both his male and female servants. Then Eustace perceived that the aforesaid trial was then upon him, and thankfully received it, and besought his wife ¹⁵⁶ not to faint nor be too sorry. Then again after a little space all his horses and beasts of every kind were dead, and he joyfully received those trials, and secretly went away with his

135. arefnienne; astyrie.

137. him cwæð to; win.

yfele men . þæt hi swa be-reafode wæron . þa ferdon hi to . and
namon heora gold and seolfor . and eall þæt þær wæs . and swa eall
heora æhta losodon þurh deofles searwa . on þam dagum gelamp
152 þæt eall folc wurpodon symbelnyssse mid þam casere þurh þone sige
þe he on persia ðeoda ¹ gefeaht . Was hit eac þeaw þæt placidas on
þære symbelnyssse fyrrest beon sceolde . for-ðam he wæs þæra
cempena lareow and ealdorman . þa wæs he soht . and hine nan man
156 findan mihte . þa wundrodon ealle men þæt on swa lytlan fæce
hine nan man findan mihte . ne nan þing þæs him to belamp . and
se casere and ealle his þægnas wæron swiðe sarie . for his færed-
lican aweg-gewitennysse . þa cwæð his wif to him . hu lange
160 wunige we her . utan niman uncre twa cild and faran heonan .
elles we beoð to hospe and edwite eallum þe us cunnon . þa on
niht genamon ² heora twægen suna . and ferdon to egypta lande .
soðlice æfter þam þe hi ferdon twegen dagas . þa comon hi to sæ .
164 and þær ge-metton scip standan . and hi on þæt eodon . and mid
him reowan . þa geseah þæs scypes hlaford þæt eustachies wif
swiðe sæger wæs . þa gewilnode he hi habban . and gyrnde þæs
scyp-tolles . ac ða hi nan þing næfdon to syllanne . þa gyrnde he
168 þæs wifes for þam tolle . þa eustachius þæt aget . þa nolde he hi
alætan . þa bicnode se scip-hlaford to his mannum . þæt hi hine ut
sceoldon wurpan . þa eustachius ongæt heora sarwa . þa let he þæt
wif . and genam his twa cild . and eode geomrigende and cwe-
172 ðende . Wa me and eow forþam eower modor is ælfremedum were
ge-seald . Eode þa swa heofende . oð þæt he becom to sumum flode .
and ne dorste ða for ðæs flodes mycelnysse mid þam twam cildum
ingan . ac bær þæt an cild ærest . and sette ³ on oðre healfe þæs
176 staðes and eode ongean feccan þæt oper . þa he ða wæs tomiddes
wætres . þa geseah he þæt an leo genam þæt cild . and gewende to
wuda mid . he ða wæs geortruwod þæs cildes . and gehwearf
geðyldelice hapiende þæs oðres . ac þa he ðyderweard wæs .
180 geseah he þæt an wulf genam þæt . þa tær he his loccas heofende .
and wolde hine sylfne adrencan on þam wætre . ac hine seo uplice

¹ 152, 154. symbelnesse.² 156. menn.³ 158. þegnas ; sarige.¹ Leaf 171.² hy supplied in late hand.³ Leaf 171, back.

wife and with his two sons. When evil men had learned that ¹⁶⁰ they were so bereaved, then went they, and took their gold and silver, and all that was there; and so all their goods were lost through the devil's artifices. In those days it happened that all people were worshipping in solemn assembly with the Emperor ¹⁶⁴ for the victory which he had gained over the Persian nation. It was also the custom that Placidus should be foremost in this solemnity, because he was the master and leader of the soldiers. Then was he sought, and no man could find him. Then all men ¹⁶⁸ wondered that in so little space (i. e. at so short notice) no one could find him, nor anything which belonged to him; and the emperor and all his servants were very sorry for his sudden departure. Then said his wife to him, 'How long abide we here? ¹⁷² Let us take our two children and go hence, else we shall be a reproach and taunting to all that know us.' Then, at night, they took their two sons, and went to the Egyptians' land. Verily after they had travelled two days, they came to the sea, and there ¹⁷⁶ found a ship standing, and they went on it and rowed with them.

When the ship-master saw that Eustace's wife was very fair, he desired to have her, and demanded the ship-toll; but, as they had nothing to offer, he demanded the wife for the toll. ¹⁸⁰

When Eustace knew that, he would not let her go; then the ship-master beckoned to his men that they should throw him overboard. When Eustace perceived their artifices, then he left the woman and took his two children, and went lamenting and say- ¹⁸⁴ ing—'Woe to me and to you! for your mother is delivered over to a foreign man.' And he went thus, sighing, until he came to a certain river, and durst not, on account of the great size of the river, go in with the two children; but bare one child first, and ¹⁸⁸ set it on the other side of the bank, and went again to fetch the second. When he was in the midst of the water, he saw that a lion took the child and went to the wood with it. Then he despaired of the child, and returned patiently, having hope of the ¹⁹² other; but when he was (turned) thitherward, he saw that a wolf took it. Then he tare his locks, lamenting, and desired to drown

162 twegen.

167. ping; sellanne.

arfæstnyss gestapelode mid gepylde . þæt he þæt ne dyde . Seo leo
 soðlice heold þæt cild ungederod . æfter godes gestihtunge . þa
 184 hyrdas ðæs landes geseonde þæt se leo þæt cild swa cucu bær .
 æfter urnon . and hit ahreddon . and eall-swa þa yrðlingas . ahred-
 don þæt oðer cild æt þam wulfe . Witodlice ge ða hyrdas . ge ða
 yrðlingas . wæron of anre scire . and hi þa cild afeddan mid him .
 188 Eustachius soðlice heora fæder wende þæt hi fram þam wildeorum
 abitene wæron . eode þa heofende and cwæðende . Wala wa hu ic
 nu greow . swa þæt treow þe mid wæstmum bið fægre gefrætwdod .
 and eom nu swa þæt twig . þæt bið acorfen of þam treowe . and
 192 aworpen on micclum ystum . and eg-hwanon gecnissed . wala on hu
 micelre genihtsumnyssse ic hwilum wæs . and eom nu bereafod .
 swa an hæftnydlicng . Iu ic wæs cempena lareow . and mid
 mycclum were ymbseald . nu ic eom ana forlæten . ne furþum
 196 mine bearn ic næbbe . Ac þu drihten ne forlæt me . ne mine teares
 ne for-seoh . ic geman leof drihten þæt þu cwæde . þæt ic sceolde
 gecos[t]nod beon eall-swa iob . ac on sumum þingum mare ic
 polige¹ þonne he . he soðlice þeh him æhta losodon . swa-þeah him
 200 wæs his myxen forlæten . þæt he þær-uppan sittan mihte . Ic
 soþlice on ælpeodignesse anxsumnyssse prowige . He hæfde frynd
 þæt hine frefrodon . and him efensargodon . ic soðlice on þis
 westene hæbbe wilde deor þe mine bearn me benaman . he hæfde
 204 his wif mid him . þe hine arette . þeah he his bearna polode . ic
 witodlice æghwanane eom unge-sælig buton westme . ne furðum an
 spearca mines cynrenes nis me forlætan . ac eom gelic þam bogum
 þe on westene æghwanane mid ystum slægene [synt]² . Drihten
 208 leof ne onscunige ðu þines peowes mænigfealdan word . ic sorgie
 soðlice þæt ic ma spræce þonne hit gedafnað . sete drihten heord-
 rædene minum muðe . þæt min heorte ne abuge to yflum wordum .
 þi-læs þe ic beo aworpen fram pine ansyne . drihten leof syle me nu
 212 reste mire mænig-fealdan gedrefednyssse . and mid þisum wordum
 he eode wepende on þone tun þe hatte dadissus . and þær wunode .
 and beget him biglyfne mid his weorce . þa æfter micelre tide .
 bæd he þæs tunes hlaford[as]³ þæt he moste healdan heora æceras .
 216 and him mede earnian . and he ðær drohtnode fiftyne gear . his suna

¹ Leaf 172. ² synt added in late hand. ³ hlaford in margin; rest out off.

himself in the water; but heavenly virtue fortified him with patience, so that he did it not. Of a truth the lion kept the 196 child unharmed, by God's ordinance; the shepherds of the country, seeing that the lion bare the child thus alive, ran after and rescued it; and also the husbandmen rescued the other child from the wolf. Verily, both the herdsmen and the husbandmen were 200 of one district, and they fed the children with them; but Eustace their father supposed that they had been devoured by the wild beasts; so he went lamenting, and saying; 'Well away! How did I but now grow like the tree which is beautifully adorned 204 with fruits, and am now like the twig that is cut off the tree and cast away in a great storm, and buffeted on all sides. Alas! in how great abundance I once was, and am now bereaved like an enslaved captive; formerly I was master of the soldiers, and 208 compassed about with a great company; now I am left alone, nor have I even my children. But Thou, Lord, forsake me not, nor despise my tears; I remember, dear Lord, that Thou saidest that I should be tried, even as Job, but in some things I suffer 212 more than he. He, verily, although his goods were lost to him, nevertheless his dunghill was left to him that he might sit there-upon; I, indeed, suffer anguish in exile. He had friends who comforted him and sorrowed with him, but I verily have wild 216 beasts in this wilderness, that have taken away my bairns; he had his wife with him who refreshed him, though he suffered (the loss of) his bairns. I verily on all sides am unhappy, being without offspring, nor even a spark of my kindred is left to me, 220 but I am like the boughs which in the desert are beaten on all sides by storms. Dear Lord, reject Thou not Thy servant's manifold words; I, indeed, sorrow in such wise that I speak more than is fit. Set, Lord, a guard on my mouth that my heart yield 224 not to evil words, lest I be cast away from Thy countenance. Dear Lord, give me now rest from my manifold tribulations.'

And with these words he went weeping into the town which is called Dadissus, and there dwelt, and procured for himself food by 228 his work. Then after a great time he prayed the lords of the town that he might occupy their fields and earn him meed; and he lived

þonne wæron afedde on oþran tune . and heora naðor nyste þæt hi
 wæron gebroðra . Witodlice se hæpena scip-hlaford se ðe genam
 eustachius wif . gelædde hi to his earde . and godes gife hi
 220 gescylde þæt he hī ne gewemde . þa hwile þe heo mid him ¹ wæs .
 ealswa heo to gode wilnode . and siððan he dead wæs heo wæs his
 yrfe-numa . *Æfter þissum* wæs ge-worden micel hergung on þam
 lande . þe eustachius ær on wæs . and hi fela ðæra romaniscra landa
 224 awestan . þa wæs se casere pearle geancsumod for þære hergunge .
 and gemunde þa placidam . and swiþe geomrode for his færlīcan
 awæg-gewitennysse . gesomnode þa his fyrd ealle to him . and
 geornlice axode be him . and bebed þæt man foran sceolde . swa
 228 wide swa his anweald wære . and hine geornlice axian . and he eac
 behēt þam þe hine funden . micelne wurðscipe . and fremfulnessse .
 þa ferdon soðlice twegen cempan þa wæron genemde . antiochus .
 and achaius . þa ær wæron under eustachius handa . and þurh-
 232 ferdon ealle þa land þe into rome hyrdon . oððæt hi comon þær he
 wunode . Eustachius þa soðlice feorran hi behealdende . be heora
 gewunelīcan gange hi gecneow . and gedrefed on his mode . he
 ge-bæd hine . and cwæð . Drihten ure god þu ðe generast of ælcum
 236 geswince þa þe on þe gehihtað . gefultuma me þæt ic mote þine
 þeowene mine gemeccan git geseon . swa ic nu þas gehænde geseo
 þe me hwilon þenedon . witodlice ic wat þæt mine bearn for
 minum synnum fram wildeorum abitene synd . forgif me drihten .
 240 þæt ic huru on æristes dæge hi geseon mote . Him þa ðus spreccen-
 dum com stefn ufane to him cwæðende . Getryw eustachi . soðlice
 on þisse andweardan tide þu gehwyrfst to þinum þam ærran
 wurð²scipe . and þu onfehst ge þin wif ge þine cild . Witodlice on
 244 þære æriste þu gesihst micelre mærran þincg . and þu onfehst para
 ecra goda gelustfullunga . and þin nama bið ecelice gemærsod .
 Eustachius þa ðis gehyrende . mid mycelre fyrhto geslegen wæs .
 þæt he gestandan ne mihte . ac gesæt . Arās ða eft upp and locode
 248 wið ðæs wegēs . and geseah þæt þa menn wæron wið his weard .
 and he hi wel gecneow . ac hī ne cneowan hine . þa cwædon hi to
 him . hal wæs ðu broðor . he him oncwæð . syb sy mid eow

226. V. (fol. 92) *begins here ; but is illegible.*228. V. *ahsian* (?).¹ Leaf 172, back.² Leaf 173.

there fifteen years. His sons then were nurtured in another town ; and neither of them knew that they were brothers. Truly the heathen 232 ship-master, he who took Eustace's wife, led her to his country ; and God's grace shielded her that he defiled her not while she was with him, even as she desired of God ; and after he was dead, she was his heir. After this there was made a great invasion of 236 the country wherein Eustace had been at first, and they wasted many of the Romans' lands. Then was the emperor exceeding troubled on account of the invasion, and remembered Placidus, and sorely lamented for his sudden departure ; he assembled then all 240 his army to him, and diligently asked about him, and commanded that men should go as widely as his dominion was, and enquire earnestly for him ; and he also promised to those who should find him great honour and benefit. Then went two soldiers who were 244 named Antiochus and Achaius, who formerly were under Eustace's hands, and went through all the lands which obeyed Rome until they came where he dwelt. Then truly Eustace beholding them afar, recognized them by their accustomed gait ; and being 248 troubled in his mind, he prayed and said—' Lord our God, Who deliverest from every affliction those who hope in Thee, help me that I may yet see Thy servant my spouse, as I now see at hand those who once served me. Of a surety I know that my bairns on 252 account of my sins are devoured by wild beasts. Grant to me, Lord, that I may at least see them in the day of resurrection.' To him then, thus speaking, came a voice from above, saying to him ; ' Trust, Eustace ; truly in this present time thou shalt 256 return to thy former dignity, and thou shalt receive both thy wife and thy children ; verily, at the resurrection thou shalt see much greater things, and thou shalt receive the delights of the eternal good things, and thy name shall eternally be praised.' 260

Eustace then, hearing this, was struck with great awe, so that he could not stand, but sat down ; then he arose up again, and looked along the way, and saw that the men were coming towards him ; and he knew them well, but they did not know him. Then 264 said they to him, ' Hail to thee, brother !' He answered them, ' Peace be with you, brothers !' Then said they again, ' Tell us,

broðra . Ða cwædon hi eft . Sæge us la leof hwæðer ðu her wite
 252 ænigne ælpeodigne þe hatte placidas mid his wife . and his twam
 sunum . soþlice gif ðu hine us gecyðest . we þe willað syllan gode
 mede . þa cwæð he . for hwilcum þingum sece ge hine . hi cwædon .
 he wæs us swyðe leof freond . nu wolde hine geseon . gif we hine
 256 geaxian mihton æfter swa fela gearum . Ða cwæð he . nat ic her
 nanne swilcne wer . soðlice ic sylf eom ælpeodig . Eustachius þa
 gelædde hi into his gesthuse . and ut-gangende bohte him wīn . and
 him scencte for heora micclan geswince . þa cwæð he to þam hus-
 260 hlaforde . þas men synd me cuðe . and hi for-þi comon to me . gif
 me nu mettas . and win . and ic hit þe gilde eft of mire hyre . and
 he him þa glædlice tipode . and he ða eustachius him þenode . and
 gemunde hu hi him ær þenode (*sic*) . and ne mihte forberan þæt
 264 he ne weope . ac eode ut and þwōh his eagan . and com
 eft inn . and þencde him . hi þa geornlice hine be¹heoldon
 and hine be dæle oncneowan and cwædon . gelic is þæs man
 þam menn þe wit secað . eaðe he hit mihte beon . Ða cwæð se
 268 oðer . Ic wat þæt he hæfde ane dolhswaðe on his hneccan þæt
 him gelamp iu on gefeohte . Gyman we nu hwæðer he þæt tacen
 þære wunde hæbbe . þa hi þa hine geornlice beheoldon . þa
 gesawon hi þa dolhswaðe on him . and hi sona hine beclypton . and
 272 cystan . and weopen for blisse . and axodon hine hwæðer he hit
 wære þe heora compena lareow geo wæs . he þa oðsóc þæt he hit
 nære . hi þa ongen hine gecnæwne gedydon be þam tacne þe on his
 hneccan wæs þæt he hit wæs . and hine axodon be his wife . and
 276 his cildan hwæt hi ge-ferdon . He þa cwæð . þæt he hit wæs . and
 þæt his wif . and his cild . deade wæron . Ða sona wearð þis cuð
 eallum on þam lande . and hi þider comon mid mycelre wundrunge .
 and þa menn þe him æfter ferdon . rehton þam mannum eallum be
 280 his ærran wuldre . þa hi þus gehyrdon . þa weopon hi ealle
 cwæðende . Eala þæt swa mycel healicnys swilces weres us peowode .
 Ða ceman þa cyðdon him þæs caseres bebod . and scryddon hine
 mid þam betstan reafe . and læddon forð mid him . and þa land-
 284 leode hine furðor gebrohton . and he hi mid sibbe forlet . Eu-

¹ Leaf 173, back.

oh master ! whether thou know here any stranger who is called Placidus, with his wife and his two sons ; truly, if thou makest ²⁶⁸ him known to us, we will give thee good meed.' Then said he, 'For what reasons seek ye him ?' They said, 'He was to us a very dear friend ; now would we see him, if we could have intelligence of him after so many years.' Then said he, 'I know not ²⁷² here any such man ; truly, I myself am a stranger.' Eustace then led them into his guest-house, and going out bought wine for them, and gave them to drink on account of their great fatigue.

Then said he to the master of the house, 'These men are known ²⁷⁶ to me, and therefore they came to me ; give me now meats and wine, and I will pay thee afterward out of my hire.' And he thereupon gladly granted it to him, and he then, Eustace, served them ; and remembered how they had before served him, and ²⁸⁰ could not forbear to weep, but went out and washed his eyes, and came again in, and served them. They then earnestly regarded him and partly recognised him and said, 'This man is like the man whom we seek, it might easily be he.' Then said the other, ²⁸⁴ 'I know that he had a scar on his neck that chanced to him in fight ; let us observe now whether he hath the token of that wound.' When they looked at him carefully, then saw they the scar on him, and they immediately embraced and kissed him, and ²⁸⁸ wept for bliss, and asked him whether it were he who formerly was the teacher of their soldiers ; he then denied that it was he. Then they in return made him manifest by the mark on his neck, that it was he, and asked him concerning his wife and his children, ²⁹² how they had fared. He then said that it was he, and that his wife and his children were dead. Then this soon became known to all in the land, and they came thither with great wondering ; and the men who had gone after him related to all men concerning ²⁹⁶ his former glory. When they heard this, they all wept, saying, 'Alas ! that so great excellence of such a man should have served us.' The soldiers then made known to him the emperor's command, and clothed him with the best garment, and led him forth ³⁰⁰ with them ; and the people of the country brought him further, and he dismissed them in peace. Eustace then, on the way,

stachius þa on þam wege him rehte hu him crist ætywde . and hu
 he of fulwihte genemned wæs eustachius . and eall hu him gelamp
 be his wife . and his cildum . þa embe fiftyne dagas . comon hi to
 288 Ðam ¹casere . and þa cempa hi þa arehton eall him hu hi hine
 fundon . and se casere eode ongen hine . and cyste hine . and axode
 hwi he swa feor of his earde faran wolde . he Ða him and ealle his
 duguÐe endebyrdlice arehte ealne his siÐ . and his wifes . and his
 292 cilda . Se casere þa and ealle wæron swiÐe bliÐe his ongeancymes
 . and hine bædon þæt he eft fenge to þam anwealde þe he ær
 hæfde . and he swa dyde . het Ða gegaderian fyrde . þa he þa fyrde
 sceawode . þa onget he þæt Ðær næs fyrod (*sic*) genoh ongen heora
 296 fynd . Het þa of ælcra byrig and tunum . gegaderian ma cempa .
 þa gelamp hit þæt man bead þam tunræde þe his suna on afedde
 wæron . þæt man sceolde twegen cempa gescyrpan to þære fyrde .
 þa geceas man þa twegen cnihtas . forþam þe hi wæron caſſice
 300 and cyrtene . and ælpeodige . to þære fyrdunga . þa wæs eall seo
 fyrd gegaderod beforan him . and he hi þa getrymede . and gesette
 swa his þeaw wæs . þa geseah he on-gemang oprum þa geongan
 cnihtas þæt hi wæron wlitige on hiwe . and lange on wæstmum .
 304 gesette hi þa fyrmeste on his þenunge . and wearÐ onæled on
 heora lufe . and æfter þam þe he gefadod hæfde eall his werod swa
 his þeaw wæs . þa ferde he to þam gefeohte . and ge-eode þa land
 þe Ða hæÐenan ætbrodon hæfdon . and hi þam casere underpeodde .
 308 Ferde Ða forÐ ofer þæt wæter þæt wæs genemned idispis . in þa
 inran land þæra hæÐenra . and hi ofer-com . and heora eard aweste .
 þa git he wilnode þæt he innor ferde . ²þa Ðurh godes fore-stih-
 tunge he becom to Ðam lande þær his wif wæs . hæfde hio hire
 312 gebogod on anan wirtigan hamme . and wæs hio swa we bufan
 sædon ungederod þurh godes gescyldnysse . fram þæs hæÐenan
 gemanan . þa com eustachius mid his here to þam tune þe heo Ða
 on wæs . Wæs seo wunung þær swyþe wynsum on to wicenne .
 316 and his geteld wæron gehende hire wununge geslagene . Ða ge-lamp
 hit eac þæt þa twegen cnihtas hire suna . heom in ge-curon mid

¹ Leaf 174.² Leaf 174, back.

related to them how Christ had appeared to him, and how he in baptism was named Eustace, and how it had all happened to 304 him about his wife and his children. Then in about fifteen days they came to the emperor and the soldiers; they then related all to him, how they had found him; and the emperor went to meet him, and kissed him and asked why he had willed to go so far 308 from his country. He then related in order to him and to all his nobility, all his journey, and his wife's, and his children's. Then the emperor, and all, were very blithe at his return, and besought him that he would again assume the authority which he had 312 formerly; and he did so. He then bade men assemble an army; and when he reviewed the army, he then perceived that there was not a sufficient army to meet their enemies. Then he bade men collect from every city and town more soldiers. Then it happened 316 that they commanded the council of the town in which his sons had been brought up, that they should equip two soldiers for the army. Then they chose the two youths because they were bold, and handsome, and foreigners, for the military service. So all the 320 army was assembled before him, and he arrayed them in order, and disposed them, as his custom was. Then he saw among others the young knights, that they were fair in countenance and tall in stature; so he placed them the foremost in his service, and 324 became inflamed with love of them; and after he had disposed all his host as his custom was, he went to the fight and overran the lands which the heathen had taken away, and subjected them to the emperor. Then he went forth over the river which was named 328 Idispis in the inner lands of the heathen, and overcame them, and wasted their country; moreover he desired to penetrate it further. Then, by God's fore-ordaining, he came to the land where his wife was; she had taken up her abode in a garden-enclosure, and she 332 was, as we said above, unharmed, through God's protection, by the heathen society.

Then came Eustace with his army to the town wherein she was. Her dwelling there was very winsome to encamp in, and his tents 336 were pitched nigh at hand to her dwelling. Then it happened also that the two youths, her sons, chose to abide with their

hyre meder . ne hi niston þæt heo wæs hire modor . ne heo niste
 þæt hi wæron hire suna . þa an under-mæl spræcon hi betwux him
 320 þær-inne embe heora cild-geogoðe . and seo modor sæt geornlice
 hlystende hire tale . þa cwæð se yldra broðor . þæt is . þæt ic
 gefyrnost gemunan mæg . þæt min fæder wæs cempena ealdor-man .
 and min modor swyðe wlitig wæs on hiwe . and hi hæfdon twegen
 324 suna . me . and oþerne gingran . and þa on niht ferdon hi út . and
 genamon unc and ferdon to sæ . and ut reowan . þa we up comon
 þa næs ure modor mid us . nat ic for-hwi . þa genam ure fæder
 unc . and bær us wepende forð on his weg . þa becomon we to
 328 anre eā . þa eode he in þæt wæter . and bær mine gingran broþor . and
 forlet me . þa cyrde he eft ongean wolde feccan me . þa com an
 wulf and gelæhte mine broðor . and ær he to me cuman mihte .
 færinga com of ðam wuda an leo . and gegrap me . and arn to
 332 wuda . and þa hyrdas ðe þær gehende wæron . ahreddan 'me . and
 ic wæs ða afed on þam tune eal-swa ðu wast . and ic nyste hwæt
 min fæder geferde . and min broðor . þa se gingra broðor þis eall
 gehyrde fram þam yldran broðor . þa aras he and gelæhte hine be
 336 þam swuran . and cyste . and clypte . and sæde . þurh þone god þe
 cristene wurðað . ic eom þin broðor be þire tale . for-þam me
 sædon þe me afeddon þæt hi me ahreddan fram þam wulfe . Ða
 hiora modor þas word gehyrde . þa wæs eall hire heorte astired .
 340 and hire innoð . and pohte hwæðer hit hire suna wæron . forðam
 he cwæð þæt heora fæder wære cempena ealdor-man . and eac þæt
 heora modor sæt ðam scype forlætan (*sic*) wearð . þa ðy opre dege
 gesohte heo þæra cempena ealdorman . þus cweðende . Ic bidde þe
 344 leof hlaforð þæt þu me gelæde to minum earde . Ic eom soðlice
 romanisc . and ic on hæftnyd hider gelæd wæs . þa onge-mang
 ðyssum beheold heo hine swyðe georne . and ge-cneow þa tacna þe
 on his hneccan wæron . and heo þa aforhtode . and ne mihte
 348 forbæran þæt heo hit leng forhæle . ac gefeoll to his fotum . and
 cwæð . Ic halsige þe leof hlaforð þæt þu ne beo geæbylged ongen
 pine peowene . ac for þinre arfæstnysse gehyr me . and sege me

¹ Leaf 175.

mother, nor knew they that she was their mother; neither knew she that they were her sons. Then one morning time they spake 340 betwixt themselves therein about their childhood, and their mother sat earnestly listening to their tale. Then said the elder brother, 'The earliest thing that I can remember is, that my father was the tribune of the soldiers, and my mother was very fair of coun- 344 tenance; and they had two sons, me and another younger one; and one night they went out, and took us too, and went to sea and rowed out; when we came up [i.e. landed], then our mother was not with us, I know not wherefore; then our father took 348 us two, and bare us forth weeping on his way; then we came to a river, and he went into the water and bare my younger brother and left me. When he returned, wishing to fetch me, there came a wolf and seized my brother; and before he could 352 come to me, suddenly there came from the wood a lion, and gripped me, and ran to the wood; and the shepherds who were there at hand rescued me, and I was there reared in the town, even as thou knowest, and I knew not how my father and my 356 brother had fared.'

When the younger brother had heard all this from the elder brother, then he arose and caught him by the neck, and kissed and embraced him, and said, 'By the God whom Christians worship I am 360 thy brother by thy tale, because those who reared me told me that they had saved me from the wolf.' When their mother heard these words, then all her heart and all her inward thoughts were stirred, and she thought whether it could be her sons, because he had 364 said that their father was a military tribune, and eke that their mother was left behind in the ship. Then the next day she sought the tribune of the soldiers, thus saying, 'I pray thee, dear lord, that thou wilt bring me to my country. I am truly a Roman, and 368 I was brought hither in captivity.' Then in the meanwhile she looked at him very earnestly, and recognised the signs which were on his neck, and she was thereupon affrighted, and could not bear to conceal it longer, but fell at his feet, and said, 'I beseech 372 thee, dear lord, that thou be not wrath with thy servant; but, for thy clemency, hear me and tell me what thou art. I ween,

hwæt þu sy . ic wene leof þæt þu sy placidas cempena ealdorman .
 35^a and wære eft on fulluhte genemned eustachius . þone eac swylce se
 hælend sylf wæs gemedemod þurh þone heort to his mildheort-
 nysse gecigan . þæt he on hine gelyfde . and he ða þurh mænig-
 fealde costunga þe him on be¹comon genam his wif . þæt ic eom .
 356 and his twegen suna . agapitum and theophistum and ferde to
 egypta lande . and þa ða we reowan . þa ge-nam se scip-hlaford me
 neadinga æt him . forþam he wæs hæðen . and he me gehæfte on
 his eðle . and crist me is gewita þæt he ne nan man me gewemde
 360 oþ þisne dæg . ac crist se lifigenda geheold mine clænnysse . Nu ic
 hæbbe eall þis gessæd swa hit gelamp . nu bidde ic ðe þurh þæt miccle
 mægen ures drihtnes . þæt þu me secge hweðer þu ðis gecnawe .
 þa eustachius þis gehyrde þa beheold he hī and gecneow hī be hyre
 364 wlite . and for micelre blisse weop and hi cyste . and gode þancode
 sē gefrefrað ealle þa þe on hine getrywað . and of ealre angsum-
 nysse generað . þa cwæð heo to him . Hlaford hwær synd uncre
 suna . he andswarode . wildeor hī gelæhton . and he ða arehte hire
 368 hu hī genumene wæron . þa cwæð heo . Uton dón criste þancung
 ic gelyfe witodlice . þæt eall-swa god unc geuþe þæt wit unc
 gemetton . þæt he eal-swa forgife . þæt wit uncre bearn oncnawen .
 Ða cwæð eustachius . and ne sæde ic þæt wilde deor hi gelæhton .
 372 Ða cwæð heo . Gyrstan dæg ic sæt binnan minan cafertune . þa
 gehyrde ic hu twegen geonga cnihtas spræcon him betwux be heora
 cild-geogoðe . nu wat ic to soþan . þæt hi synd uncre bearn . Ne
 hi sylfe nyston þæt hi wæron gebroþra . buton þurh þa reccinge þe
 376 se yldra broþor rehte þam gingran . ongit nu hu micel is godes
 mildheortnysse þe him forgeaf þæt hi hi gecnawan moston . þæt
 hi gebroðra synd . Ða hét eustachius hi to him clypian . and axode
 hwæt hi ²wæron . and hi him sona arehton eall-swa we her bufan
 380 sædon . and he þa gecneow þæt hi his suna wæron . and hi to him
 genam . and clypte . and cyste . and hi ða ealle heora cneowa
 gebigdon to criste . and mid wope and onbryrdnysse þancunge
 dydon . fram þære oþre tide þæs deges . oþþe sixtan tide for heora

¹ Leaf 175, back.² Leaf 176.

master, that thou art Placidus, tribune of the soldiers, and wert afterwards in baptism named Eustace, whom likewise the Saviour 376 Himself vouchsafed, by means of the hart, to call to His mercy so that he believed on Him; and he then, because of manifold trials which came to him, took his wife, who I am, and his two sons, Agapitus and Theophistus, and journeyed to the land of Egypt; 380 and, as we rowed, then the ship-master took me by compulsion from him, because he was heathen, and he held me captive in his country; and Christ is my witness that neither he nor any man hath defiled me unto this day; but Christ the Living one preserved 384 my chastity. Now that I have said all this as it happened, now I pray thee, by the great power of our Lord, that thou tell me whether thou know this.'

When Eustace had heard this, then he beheld her and recognised 388 her by her beauty, and for great bliss wept and kissed her, and thanked God Who comforteth all those that trust in Him, and delivereth from all anguish. Then said she to him, 'Lord, where are the sons of us two?' He answered, 'Wild beasts caught them.' 392 And then he related to her how they were taken. Then said she, 'Let us give thanks to Christ; I believe verily, that like as God hath granted us that we two should find each other, that He likewise will grant that we two may discover our bairns.' 396

Then said Eustace, 'But did I not tell thee, that the wild beasts caught them?' Then said she, 'Yesterday I sat within my hall, when I heard how two young knights spake betwixt themselves about their childhood; now know I, of a truth, that they are our 400 bairns; neither knew they themselves that they were brothers save through the narrative which the elder brother related to the younger. Understand now how great is God's mercy, which granted them to know that they are brothers.' Then bade Eustace 404 to call them to him, and asked who they were; and they immediately related to him even as we said above; and he then knew that they were his sons, and took them to him, and embraced and kissed them, and they then all bowed their knees to Christ, and with 408 weeping and fervour made thanksgiving for their meeting from the second hour of the day until the sixth hour.

384 gemetinge . þa soðlice asprang se hlisa geond ealne pone hired .
 and hi ealle ge-gadere wundrodon . and blissodon for heora
 gemetinge . and miccle þe bliðran . þe hi ofer-winnen hæfdon þa
 hæpenan . Ða þy oðran dæge dydon hi þa mæstan gebeorscipe .
 388 and gode þancode his micclan mildheortnysse . Ða æfter þam þe hi
 gewyld hæfdon eall heora feonda land . and hi mid micclum sige
 ham hwurfon . and læddon mid him micle herehupe . and manige
 hæftnydlingas . Ða gelamp hit þæt se casere traianus wæs forð-
 392 faren . ær þam eustachius of þam gefeohte come . and wæs gesæt
 oper cyning adrianus hatte . se wæs hæpen . and wyrsa on
 welhreownysse . þa eustachius ongen com of þam gefeohte . þa
 eode se casere him ongear swa hit þeaw is mid romanum . and
 396 mersode micle symbelnysse for þam sige þe he geworht hæfde .
 and axode hine embe þæt gefeoht . and embe his wif . and his
 suna . hu he hī geaxode . þa ðy opran dæge ferde se casere to þam
 temple þæra deofol-gilda . and eustachius nolde in-gan mid him . ac
 400 stod þær-ute . þa clypode se casere hine . and axode hwi he nolde
 offrian þam godum for his sige . and swiþost for-þam þe his wif
 and his cild funden hæfde . Ða cwæð he . Ic wurpige and gebidde
 minne drihten hælendne ¹crist . and him unablinndlice bena
 404 offrige . se þe gemiltsode mire eaðmodnysse . and me geledde
 of hæftnyde . and min wif me forgeaf . and mine cild . nat ic
 witodlice nanne operne god . ne na wurðige . buton pone heofon-
 lican god . se ðe ealle gesceafta gesceop . ge þa heofonlican . ge þa
 408 eorðlican . and fela wundra wyrð . Ða wearð se casere mid micelre
 hat-heortnysse gefylled . and het hine ungyrdan . and bewæpnian .
 and beforan his ansyne sætstandan mid his wife . and his cildum .
 swilce ofergægendne his hlafordes bebod . and he swa-ðeah na
 412 to þæs hwon fram his geleafan . and þam soðan gode gecyrran
 wolde . þa geseah se casere þæt he hine purh nan ðing awendan ne
 mihte fram cristes geleafan . het ða hine gelædan mid his wife .
 and his cildum . into anum eorð-huse . and het ane strange leo
 416 lætan into him . þæt hio hī abitan sceolde . þa arn seo leo . and
 gestod wið pone eadigan wer eustachium . and aleat mid þam
 heafde . and feoll to his fotum . and geeaðmedde hi to him . and

¹ Leaf 176, back.

Then verily the fame spread over all the household, and they all wondered together, and rejoiced for their meeting, and that much ⁴¹² the more blithely because they had overcome the heathen. Then the next day they made a very great feast, and thanked God for His great mercy. After they had subdued all their enemies' land, and they, with great victory, had returned home, and carried ⁴¹⁶ with them great plunder and many captives, then it happened that the Emperor Trajan was dead before Eustace came from the fight, and there was appointed another king, called Adrian, who was heathen, and worse in ferocity. When Eustace came again from ⁴²⁰ the fight, then went the emperor to meet him, as is the custom with the Romans, and proclaimed a great solemnity for the victory which he had gained, and asked him about the fight and about his wife and his sons, how he had heard of them. Then the next day ⁴²⁴ the emperor went to the temple of the idols, and Eustace would not go in with him, but stood there outside. Then the emperor called him, and asked why he would not offer sacrifice to the gods for his victory, and especially because he had found his wife and ⁴²⁸ his children.

Then said he, 'I worship and pray to my Lord Jesus Christ; unceasingly I offer supplications to Him, Who had pity on my lowliness and brought me from captivity, and gave me back my ⁴³² wife and my children; verily I know no other God, nor worship any save the Heavenly God, Who created all creatures, both the heavenly and the earthly, and worketh many wonders.'

Then the emperor became filled with great rage, and com- ⁴³⁶ manded men to ungird and disarm him, and that he should stand up before his face with his wife and his children as being a transgressor of his lord's commands; and he, however, in no wise would turn from his faith and the true God. When the emperor ⁴⁴⁰ saw that he could by no means turn him from Christ's Faith, then he commanded him to be led with his wife and his children into a den, and bade a strong lioness to be let in to them, that she should devour them. Then ran the lioness, and stood by the blessed man ⁴⁴⁴ Eustace, and bowed down her head, and fell at his feet, and humbled herself to him, and arose again, and went out of the

arás eft and eode of þam huse . Eornostlice se casere geseah þas
 420 wundorlican wæfersyne . þæt se leo heora ne oðhrān . þa het he
 gefeccan ænne ærenne oxan . and þone onælan . and þa halgan
 ðær-on dōn . þa com þider unrim folces cristenra . and hæðenra .
 to þisse wæfer-syne . þæt hi woldon geseon hu þa halgan þrowodon .
 424 þa bæd eustachius þæt hi him fyrst leton þæt hi him to gode
 gebædon . hi þa apenedon up heora handa to gode cweðende .
 Drihten god eallra gesceafta scyppend gesewenlicra . and un-
 gesewenlicra . þu þe eallum eart ungesewenlic . ¹on þinum mægen-
 428 þrymme . Fram us soðlice þu wære gesewen swa þin willa wæs .
 gehyr us nu leof drihten to þe gebiddende . Efnu nu ure gewilnung
 is gefylled þæt we togædere cuman moston . and geearnian to
 onfone þone gemanan þara haligra . swa ða ðry cnihtas þe þurh
 432 fyr afandode wæron . and swa-þeah þe ne wiðsocon . læt us nu
 drihten þurh þis fyr geendian . and sele ðam mede on heofenum
 þines wuldres mid us þam ðe on eorðan ure gemyndig beo . and
 syle him genihtsumnysse ofer eorðan . and gif hi on sǣ oððe on
 436 lande gefrecnode beon . and hi ðe gecigan þurh urne naman . beon
 hy alysedu fram ælcere frecednysse . and gif hi on synnum
 befeallan . and hi þe þonne halsian þurh ure eadmodnysse . forgif
 him drihten forgifnysse heora synne . and eallum þe ure gemynd
 440 dōn and þe wuldrian . forgif him fultum . and heora gehelp .
 forgif drihten þæt þyses fyres hæto sy gecyrrad on wætnu deaw .
 and læt us on þisum geendian . and gelicie þe on urum lichaman .
 þæt hi ne beon totwæmede . ac læt hi beon her ætgædere gelede .
 444 þa hi þis sædon . þa com stefn of heofonum þus cwepende . swa
 hit bið swa ge biddað . and miccle ma . for-þam ge wæron win-
 nende on godan life . and ge wæron for-þyldiende mænig-fealde
 cos[t]uunga . and swa-þeah næron ofer-swipde . Cumað nu on
 448 sybbe . and onfoð wuldorbeah eowres siges . and for þissum
 hwilwendlicum yflum . brucað þæra ecera goda on worulda woruld .
 Ða þis gehyrdon þa eadigan halgan . þa sealdon hi hi sylfe þam
 fyre . and þærrihte seo hæto þæs fyres acolode . and hi þa wul-
 452 ²drodon þa anwaldan and hergendlican þrynnysse . and sungon godes
 lofsang . and heora sawla on sibbe criste ageafon . and þæt fyr

¹ Leaf 177.² Leaf 177, back.

house. Earnestly the emperor saw this wonderful spectacle, that the lioness touched them not; then bade he fetch a brazen ox and 448 heat it and put the saints therein. Then came thither countless folk, both of Christians and heathens, to this spectacle; for they desired to see how the saints would suffer. Then besought Eustace that they would allow them time to commend themselves 452 to God, and they stretched up their hands to God, saying, 'Lord God, Creator of all creatures, visible and invisible, Thou Who to all art invisible in Thy Majesty, by us verily Thou wast seen as Thy will was; hear us now, dear Lord, praying to Thee; behold 456 now our desire is fulfilled, that we might come together, and merit to receive the fellowship of the saints, even as the three youths who were tried by fire and yet denied Thee not. Let us now, Lord, end (our lives) by this fire; and give to those who on earth 460 shall be mindful of us the meed in Heaven of Thy Glory with us; and give them sufficiency on earth; and if they, either on the sea or on the land, are endangered, and they call on Thee through our name, may they be delivered from every danger; and if they fall 464 into sins, and they then adjure Thee by our humility, give them, Lord, forgiveness of their sins; and to all those who make memorial of us, and glorify Thee, give them aid and help them; grant, Lord, that this fire's heat may be turned to wet dew, and 468 let us end (our lives) in it; and may it please Thee, as to our bodies, that they be not separated, but let them be here laid together.'

When they had said this, then came a voice from heaven thus 472 speaking: 'It shall be as ye pray, and much more, because ye were striving in good life, and ye were enduring manifold temptations, and nevertheless were not overcome. Come now in peace, and receive the crown of glory of your victory; and, in exchange 476 for these transitory evils, enjoy the eternal goods to ages of ages.' When the blessed saints heard this, then gave they themselves to the fire, and straightway the heat of the fire cooled, and they then praised the glorious and laudable Trinity, and sung a psalm 480 to God, and gave up their souls in peace to Christ; and the fire touched them not, not even a hair of their heads. Verily after

heora ne æthrán . ne furpum an hær heora heafdes . Witodlice
 æfter þrim dagum com se arleasa casere to þære stowe . and het
 456 geopenian þone ærenan seare-cræft þæt he gesawe to hwam para
 haligra lichaman gewordene wæron . þa geseah he hi gesunde . þa
 wende he þæt hi ða git lyfdon . and het hi ða wurpan ut on ða
 eorðan . þa wundrodon ealle þa þe þær wæron . þæt þæt fyr ne
 460 æthrán furðon anes hæres on him . ac heora lichaman wæron
 hwittran þonne snaw . þa wæs se casere afyrht . and þanon ferde
 to his healle . and seo menio þe þær ætstod . clypodon . Mycel and
 mære is se god cristenra manna . and an soð god hælende crist .
 464 and nis nan oþer buton him . se gedyde þæt fyr ne for-nam ne an
 hær heora feaxes . and þa cristenan namon heora lichaman diglice .
 and bebyrgdon . and getimbrodon gebædhus siððan seo ehtnys
 gestilled wæs . and mærsodon heora gemynd on þam dæge kal.
 468 nouembris . Ðis is þæt lif þæra eadigra martyra . and her is seo
 geendung heora wuldorfullan gewinnes . Witodlice ealle þa ðe
 geearniað and mærsiað heora gemynd . and hi gecigað to fultume .
 hi begitað þa god þe þam halgum behatene synd purh ða gife ures
 472 drihtnes hælendes cristes . Ðam sy wuldor and miht on worulda
 woruld á on ecnysse. AMEN.

XXXI.

INCIPIT VITA SANCTI MARTINI EPISCOPI ET
 CONFESSORIS . ANGLICAE (*sic*).

[Various readings from K. (=Cotton, Calig. A. 14, imperfect); and from B.
 (=Bodley, NE. F. 4. 12, imperfect and of later date).]

SYLPICIUS HATTE SVM [snoter] WRITERE .

ÐE WOLDE AWR¹tan þa wundra and mihta

þe martinus se mæra mihtiglice gefremode

on þisre worulde . and he wrat þa be him

4

þa ðing þe he of-axode . oððe æt him sylfum .

oððe æt oþrum mannum . forðan þe manegum wæron

his wundra cupe . þe god worhte purh hine .

¹ Leaf 178.

three days came the wicked emperor to the place, and bade men open the brazen engine, that he might see to what those saints' ⁴⁸⁴ bodies had turned. When he saw them sound, then weened he that they yet lived, and bade them to be thrown out on the earth. Then wondered all those who were there, that the fire had not touched even a hair of them, but their bodies were whiter than ⁴⁸⁸ snow. Then was the emperor afraid, and went thence to his hall; and the multitude who stood there cried, 'Great and exalted is the God of Christian men and the one true God Jesus Christ, and there is none other but He; Who caused the fire not to consume a ⁴⁹² single thread of their hair.'

And the Christians took their bodies secretly, and buried them; and built a chapel after the persecution was stilled; and celebrated their memory on the day of the Kalends of November. This is the ⁴⁹⁶ life of the Blessed martyrs, and here is the ending of their glorious strife. Verily all those who are worthy, and glorify their memory, and call them to their assistance, such men shall obtain the good things which are promised to the Saints through the grace of our ⁵⁰⁰ Lord Jesus Christ; to Whom be glory and power to ages of ages, ever in eternity. AMEN.

XXXI.

NOV. II. ST. MARTIN, BISHOP AND CONFESSOR.

[See also Ælfric's Homilies, ed. Thorpe, ii. 498.]

THERE was a certain wise writer, called Sulpicius, who desired to write the miracles and mighty deeds which the great Martin mightily performed in this world, and he therefore wrote concerning him 4 the things which he had learned, either from himself or from other men, because the miracles, which God wrought by him, were known to many;

1. B. *supplies* snoter.
2. B. he (*for* ðe); writan; wun-
dræ; þa mihtæ.
3. ðe mæra; fremode.

4. pissere; bi.
5. sylfe.
6. monnum; monig weron.
7. wundre cūpe; wrohte.

and we þæt englisc nimað of þære ylcan gesetnysse . 8
 ac we ne writað na mare . buton his agene wundra .

[I.] **M**ARTINVS SE MARA BISCEOP WÆS GEBOREN ON þam
 fæstene

sabaria gehaten pannoniscre scire .
 and on ticinis he wæs afed italian landes . 12

He com of hæðenum magum æpelborennum swaðeah
 of wurðfulre mægðe . æfter woruld-þingum .

his fæder wæs ærest cempa . and eft cempena ealdor .
 and martinus wæs gewenod to wæpnum fram cild-hade . 16

and camp-dome fyligde betwux larlicum gefylcum .

ærest under constantine þam æpelan casere .

and eft under iuliane þam arleasan wiðer-sacan .

na swapeah sylf-willes . forþan þe he fram cild-hade wæs
 swyðor 20

onbryrd purh god to godcundlicum þeow-dome .

þonne to woruldlicum campdome . swa swa he cydde syððan .

þa ða he wæs tyn wyntra þa wearð he gecristnod

his maga unþances . and on wundorlicum gemete 24

sona to godes þeowdome he wæs eall gehwyrfed .

and þa þe he wæs twelf wintra he ge-wilnode to westene .

and he hit eac gefremode gif he þa ylde hæfde .

His mod wæs swa-peah æfre embe mynstru smeagende . 28

oppe embe cyrcan . and godes gesetnyssum .

he smeade þa on cild-hade . þæt he siððan gefremode .

þa wæs þære casere (*sic*) bebod ¹þæt þæra cempena suna

þe wæron forealdode wurdon genamode 32

to þam ylcan camp-dome þe heora fæderas on wæron .

and martinus þa wearð ameldod fram his fæder .

8. wæ ; nīmæð ; þære ylcan i-sett-
 nyssæ.

9. writæð nā.

10. ðE MERE BISCEOP ; I-BOREN.

11. i-hāten ; scire.

12. ðn ; i-fedd italian londes.

14. wurðfule ; weoruld-þinge.

15. cempæ ; æft cempæne.

16. i-wenod ; wepnum from child-.

17. larlice folcum.

18. æpelen.

19. æft.

20. nā swā- ; forþam ; wæs swiðor.

21. on-brūd ; godcundlice.

22. þone ; woruldlice ; hē.

23. hē wæs tēn wintræ ; i-cristnod.

24. unþancæs ; wundorlice i-mete.

25. sonæ ; all i-hwyrfed.

¹ Leaf 178, back.

and we take the English from the same account; 8
but we will write no more but his own miracles.

Martin, the great bishop, was born in the fortified town
called Sabaria, in the province of Pannonia,
and was brought up in Ticinum (Pavia) in the Italian land. 12
He came of heathen parents, but nevertheless noble,
of honourable kindred in worldly things;
his father was first a soldier and afterward a captain of sol-
diers,

and Martin was accustomed to weapons from childhood, 16
and followed war amongst the soldiers in training;
first under Constantine the noble emperor,
and again under Julian the wicked apostate;
nevertheless, not of his own will, because that from childhood
he was rather 20

instigated by God to divine service
than to worldly warfare, even as he afterward shewed.
When he was ten winters old, he was anointed with chrism
(as a catechumen)

against the will of his parents, and in wondrous measure 24
he was at once wholly turned to God's service;
and when he was twelve winters he desired (to retire) to the
desert,
and he would likewise have accomplished it, if he had been old
enough.

His mind was, nevertheless, ever pondering about monasteries 28
or about churches and God's ordinances;
he meditated in childhood that which he afterwards performed.
Then was the emperor's command that the sons of the soldiers
who were superannuated should be nominated 32
to the same military service in which their fathers had been,
and Martin was thereupon denounced by his father,

26. þa ða; wilnode.

27. éac.

28. swá-; efre; mynstre smeagunge.

29. cyrcean; i-setnysse.

30. childháde; syððan fremedo (1).

31. þæs casere (*sic*); þare cémpenæ
sunu.

32. weron; i-namode.

33. heoræ fæderæs; weron.

34. from.

þe on his weorcum andode . and he wearð geracenteagod
 þa þa he fiftyne wintre wæs . betæht to þam gewinne 36
 mid anum his þeowan þe his gesiðe wæs .
 þam he sylf þenode . swiþor þonne he him .
 and samod hi gereordoden swa swa gelican .
 þreo gear he ferde mid þam folclicum cempum . 40
 buton gewæpnunge ærþan þe he wære gefullod
 ungewemmed swa-þeah fram woruldlicre besmitennysse
 on þære þe mennisc cynn micclum on syngað .
 Embe his efen-cempan he hæfde wel-willendnysse . 44
 and micele lufe . and gemetfæst geðyld .
 and soðe eadmodnysse . ofer mennisc gemett .
 Swa micele forhæfednysse he hæfde on his bigleofan .
 swilce he munuc wære swiðor þonne cempa . 48
 and for his æðelum þeawum his efen-cempan ealle
 þa hine arwurðodon mid wundor-licre lufe .
 He næs þa git gefullod . ac he gefylde swa-þeah
 þæs fulluhtes dæda mid fulfremedum weorcum . 52
 swa þæt he swincendum fylste . and fedde þearfende .
 and nacode scrydde . and nan þing him sylfum
 of his campdomes scipe on his seode ne heold .
 buton þæt he dæg-hwamlice to bigleofan hæfde . 56
 swa swa þæt god-spel sægð . Ne þenc þu be mergene .

II. **O**N sumere tide he ferde forð þurh ane burh
 ambianis gehaten on hetelicum wintra .
 on swa swiðlicum cyle . þæt sume men swulton þurh þone . 60
 þa gemette he ðær ænne þearfan ¹nacodne
 biddende þa riddon (*sic*) þæt hi him sum reaf sealdon.

35. þa hé on; weorcum áwácode;
i-racentedod.

36. fiftene; winne.

37. anum; þeowan; gesiða.

38. þam ðe he.

39. heo (*for* hi); reordodon; ilice.

40. gér hé; folclice.

41. wæpnunge; ærþam; i-fullod.

42. unwemmed; from weoruldlicre
bismitennysse.

43. ðære; mycele; syngæð.

44. euencompæn; wæl-.

45. mycel; metfest i-ðult.

46. soð-feste eadmodnesse; i-mét.

47. mucele forhæfdnesse hé; big-
leofene.

48. awylc; wære; þone cempæ.

49. æpele; euen-cempan þa alle.

50. om. þa; arwurðoden; wunder-
lice.

¹ Leaf 179.

who was envious of his works, and he was bound
 when he was fifteen winters old, being sent to war 36
 with one of his slaves who was his comrade,
 whom he himself served rather than he him ;
 and they ate together even as equals.
 Three years he marched with the common soldiers 40
 without weapons, ere he was baptized,
 being unspotted, nevertheless, by worldly defilement
 wherein mankind especially sin.
 Towards his fellow-soldiers he had kindly feeling, 44
 and great love, and modest patience,
 and true humility above man's measure.
 He had as great temperance in his food
 as if he had been a monk rather than a soldier ; 48
 and for his noble qualities all his fellow-soldiers
 revered him with a marvellous love.
 He was not as yet baptized, but he fulfilled, nevertheless,
 the deeds of baptism with perfect works, 52
 so that he succoured the oppressed, and fed the poor,
 and clothed the naked, and kept nothing for himself
 of his military pay in his scrip,
 save what he daily had for food, 56
 even as the gospel saith : 'Take no thought for the morrow.'
 II. On a certain occasion he was travelling forward through a
 town
 called Amiens, in a bitter winter,
 in such severe cold that some men died of it. 60
 Then he met there a poor man, naked,
 beseeching the riders that they would give him some clothing ;

51. gýt ifulld æc; fulde.
 52. fulfremede weorce.
 53. swincende; þerfende fædde.
 54. nân.
 55. on (*for of*).
 56. om. to.
 57. swā swā; godspell sæð; þeng;
 bi mæregene.

58. âne.
 59. ambianus i-haten; hæteliçe
 wintræ.
 60. swa mycel chyle; summe; swyl-
 ton.
 61. i-mette hē; nacoden þearfum.
 62. ridende (*read riddan*); heo;
 sældon.

ac hi ridon him forð . ne rohton his clypunge .
 Martinus þa ongeat þæt he moste his helpan . 64
 þa ða þa opre noldon ac he nyste swa-þeah
 hwæt he sealde þam nacodan forþan þe he sylf næfde
 naht butan his gewædum . and his gewæpnunge .
 forðan þe he on swilce weorc aspende ær his ðing . 68
 He gelahte ða his sex . and forcearf his basing .
 and sealde healfne dæl þam gesæligan pearfan .
 and pone healfan dæl he dyde on his hricg .
 þa hlogon his geferan þæs forcorfenan basinges . 72
 sume eac besargodon þæt hi swilces naht ne dydon
 þonne hi butan næcednysse him bet mihton tiðian .
 On þære ylcan nihte he geseah on swefne
 pone hælend gescrydne mid þam healfan basinge . 76
 þe he sealde þam pearfan . and hét þæt he biheolde
 to his drihtne werd and oncneowe þæt reaf¹ .
 Þærrihte gehyrde se halga martinus .
 pone hælend clypian to his halgum englum 80
 mid beorhtre stemne . and to him ymb-standendum cwæð .
 Martinus þe git nis gefullod me mid þysum reafe gescrydde .
 He gemunde þa his cwydes þe he cwæð on his godspelle.
 þæt þæt ge doð on minum naman anum of þysum læstum . 84
 þæt ge dop me sylfum . and forþi he geswutelode
 hine sylfne martine on swefne mid þam reafe
 þe se pearfa underfeng for his naman on ær .
 Se halga wer swa-þeah næs ahafen þurh þa gesihþe . 88
 ac godes godnysse he oncneow on his weorce .
 and þa þa he wæs eahtatyne wintre . he wearð gefullod on gode .
 nolde þeah git forlætan . for his leofan ealdormenn .

63. heo ridan heom ; and ne rohten.
 64. him hælpen.
 65. om. 1st þa.
 66. nacodan ; om. 2nd he.
 67. noht buton ; wæden ; wæpnunge.
 68. weorce i-spende ær al his.
 69. He ðeah i-lahte his seax ; basing
 is glossed (in B.) by pallium uel tunica.

70. hælfæ ; þam i-selige pearfum.
 71. rucge.
 72. logon ; i-feran ; for-ceorfenes.
 73. eac bisorgedon ; heo swylces
 noht.
 74. heo buton ; mihte tiþan.
 75. þære ylce ; i-seah ; om. on
 swefne.

¹ MS. here repeats þe he sealde þam pearfan.

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